UNIVERSAL
LIBRARY

131 834

NIVERSAL
LIBRARY

CHARLES REIGN SCOVILLE
THE MAN AND HIS MESSAGE

Charles Reign Scoville

The Man and His Message

By

H. H. PETERS

State Secretary, Illinois Christian Missionary Society

Published by

BETHANY PRESS

ST LOUIS, MO

Copyright, 1924
Charles Reign Scoville

DEDICATED TO
THE HERALDS OF THE GOSPEL

Foreword

It has been my pleasure to tell the story of "Charles Reign Scoville: The Man and His Message." In the course of life, one who takes an aggressive interest in affairs will have many opportunities for service. Among the privileges that have come my way, there has been none more enjoyable than the preparation of my part in this book.

Charles Reign Scoville has been an outstanding figure among the Disciples of Christ for a number of years. His friends have felt for some time that the story of his career should be told that a grateful Brotherhood might know more of the details of his work than is possible otherwise. Dr. Scoville finally consented to have it done. He was kind enough to extend an invitation to me to help in the preparation of such a volume. I visited his meetings at Decatur, Carbondale and Marion, all in Illinois, and spent six weeks with him in Muncie, Indiana, to study at first hand. One of the prerequisites to the writing of a book is to have a good subject, and that I have had. I solicit an earnest reading of the volume.

Dr. Scoville has won souls for Christ. One of his maxims is, "We are working for *results,* not *reports.*" I have not taken the time to give a summary; but have made a sufficient investigation to know, that those of us who have been associated with him would be surprised at the total number of people he has won for Christ and the church. One comparison will illustrate the whole story. There are 700 churches in Illinois with 130,000 members. Dr. Scoville has taken into the church more people than we have mem-

bers in Illinois. The first part of this book is an honest effort to tell how he did it The latter part contains a few of the sermons he has used in some of his greatest campaigns.

H. H. PETERS.

Contents

PART I

PAGE

Charles Reign Scoville. The Man and His Message

Introduction 11
Charles Reign Scoville· The Man and His Message 15
A Cloud of Witnesses 48
Arlene Dux Scoville 76
The Technique of a Campaign 87
The Committees of a Campaign 108
A County-Wide Campaign 144
Union Evangelism 159
Scovillegrams 168
Two Human Interest Stories 187

PART TWO

Sermons and Addresses by Charles Reign Scoville

Scoville as a Preacher 195
The Power of the Cross 200
"Ye Must Be Born Again" 221
The Purpose of the Ages 241
How to Restore the Old Evangelistic Fervor in the New Age 263
The Plumb-Line 279
Conversion of a Government Official 303
Twelfth Chapter of Ecclesiastes 332
Hebrew Poetry 363
Prayer 376

Introduction

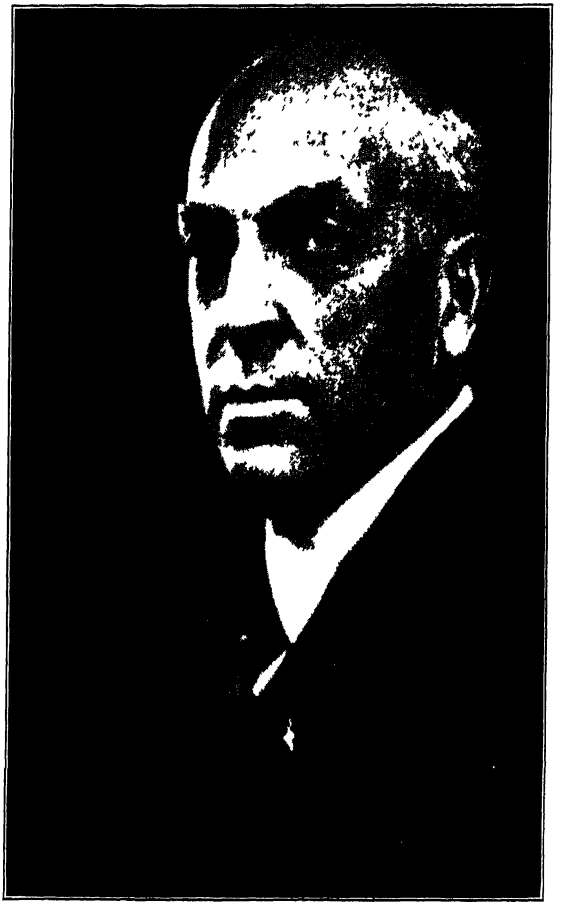
By Harry G Knowles, Pastor of the First Christian Church, Little Rock, Arkansas

It is with sincere personal delight I accept responsibility for writing a few lines giving my impressions of Dr. Charles Reign Scoville, the man and his message. My first close association with him was in 1907, and from that time to this I have been in touch with him and his work.

Strong of body and mind, Brother Scoville is a great lover of men. He loves to be where men are. He loves to do what men ought to do. The outdoor life that appeals to most men claims an ardent follower in him Hunting, fishing, tramping the woods offer great delight to his soul. During our most strenuous Little Rock campaign when Brother Scoville was throwing himself without reserve into the work, on four different occasions we drove all night that we might be in a duck-blind by daylight. Following four hours of shooting we drove back again to Little Rock where he preached that night.

I have been with him when he was spattered with mud from spinning auto wheels and I have been with him when he was covered with the glory of most marvelous spiritual presence as he appealed to men and won them for Christ. Personally, I am convinced that one secret of his power with men is found in the fact that he knows men and loves them; and I would not be true to facts if I did not emphasize another trait in this connection. Charles Reign Scoville knows His Lord and Loves Him, and wants above everything else to win others to a similar devotion.

"Don't preach about the Book, preach the Book." This slogan was often uttered by Brother Scoville. The message, like the man, is very broad, sympathetic, forceful, searching and true to the Book. No one can question the sincerity of the intensity of the man; nor can they get away from the stinging rebuke and challenging dare of the gospel he preaches. The Little Rock campaign which began October 28, 1923, and continued over the eighth Sunday, set many high marks in our history of Evangelism as a Brotherhood, 1,302 people were added to the Lord and the churches; 3,000 in addition to this number went forward and re-consecrated themselves to the Master. There were fifty-one volunteers for religious life work and 427 signed the tither's pledge. The vision of our people was strengthened and directed to great goals. Perhaps more people heard the gospel in this campaign than in any campaign ever held by the Disciples of Christ. A remarkable feature throughout was the attendance of men and the number that accepted Christ. Truly Charles Reign Scoville is the Prince of Evangelists!



CHARLES REIGN SCOVILLE, A M , LL D
Evangelist

MRS ARLENE DUX SCOVILLE
Soloist and Superintendent of Girls' Work

PART I

CHARLES REIGN SCOVILLE
THE MAN AND HIS MESSAGE

Charles Reign Scoville: The Man and His Message

Evangelism is the normal state of the church Christianity is evangelistic. Evangel means good tidings. The gospel is good news. "Ism" means doctrine. Evangelism is, therefore, the doctrine of the gospel. The religion of Christ is a message in verbs The great words of the gospel are come, tarry, go, ask, seek, knock, teach and preach. Jesus went about doing good. This is a complete biography It is the story of His career. The Jesus of Judea has become the Christ of eternity. There is no limitation upon the church either in time or space. The order is to go to the ends of the earth, and continue until the last note of recorded time. An eternal Christ demands a universal gospel

Christianity evangelistic

We are not concerned about theories of Evangelism. It is the fact we are considering. It is extension or extinction. It is either go on or go out There is no such thing as a stationary church. It must move to stand. It must give to live. It must do or die The church is the light of the world Light is vibration energy. Light is the enemy of only one thing—darkness. The church is the divine illumination. Its message will expel darkness.

The church will meet antagonism. As Lionel B. Fletcher says, in *The Effective Evangelist,* "The antagonism of the world, or of vested interests which gain dividends from pernicious traffic, can never be escaped. If a real revival comes, it will certainly mean revolution, all the more mighty because bloodless and spiritual Such a revolution would hurl the drink traffic back into hell. It would make

the keeping of slum property by Christians impossible It would scorch the complacent soul of any man, daring to call himself a Christian, who obtained revenue from houses used for purposes of sin. It would demand a new relationship between employer and employee. It would go deeply into the question of profits and fortunes made at the expense of the necessity of the poor and the people generally. In short, such a revival would revolutionize life and all its relations, making war and national jealousies hide their heads."

Again he speaks, "The demand for today is reality. Men in the street recognize that the principles of Jesus are the noblest of which they have any knowledge; but the criticism which they level at the church is that that institution is not producing men and women who are living these principles. War still blazes its blood-soaked trail across the life of the world. The drink curse still impoverishes and enslaves its millions, while many so-called Christians make their dividends out of this agent of hell. Slums still reek with filth and send child life to the grave in almost countless thousands each year. Lust still drives its filthy trade, hurling armies of girls and women, who were once pure, into graves dug by the passions of degraded men. Gambling still hardens the hearts of people, transforming men and women into cruel robbers of each other, while the rich and noble, as well as the poor and hard-working, are enslaved thereby. Even some churches enrich their coffers and kill their spirituality by its seducing methods. Traders become rich at the cost of the need of the poor; and profits made at the expense of the masses can still be added to a professing Christian's balance sheet with little fear of serious condemnation from many pulpits. Are then the principles of Jesus just the dreams of a mystic? Or is there some secret we have yet to learn by

which those dreams may be transformed into living reality?''

The history of Evangelism

Evangelism is as old as religion. Among the Hebrews it may be easily traced back to 1500 B C. The prophets were Evangelists. This was true of Elijah, Elisha, Samuel, Ezra and on down to John the Baptist. The church began in a revival. There were 3,000 converts on Pentecost. This was Christianity's Inaugural Day Others were soon added. The book of Acts is the history of a prolonged evangelistic campaign. Jerusalem, Judea, Samaria, the ends of the earth—this was the order. The work of the church in the post-apostolic age was equally remarkable. It was of a different order but highly evangelistic

Modern Evangelism began about 1300 A. D. The record of the mighty men of God from that day to this is glorious in achievement. This era began with John Wycliffe, John Huss and Jerome of Prague. Then came Martin Luther, John Calvin and John Knox. These were not only products of the Reformation, they continually made and remade it. We ought not overlook Baxter, Bunyan and John Livingston. Then came the Great Awakening of 1725-1750. This was the time of the Wesleys, Jonathan Edwards and George Whitefield. This was also the day of giant infidels such as Hume, Voltaire and Rousseau. The influence of their writings swept over England and the nations of Continental Europe. But the revival of the Wesleys and Whitefield counteracted this influence and brought Christendom to its senses. Out of this great awakening was born the Methodist Episcopal Church and religion was given a tremendous impetus.

The tide of Evangelism rises and falls. Another high tide began about the year 1800. This period was made famous by Charles Finney and such men, a little later, as

Peter Cartwright and Jacob Albright. It is rather significant to us that Thomas Campbell delivered his famous *Declaration and Address* in 1809. In more recent days we have had a group of Evangelists worthy successors of these heralds of Christ. Among them may be mentioned Dwight L. Moody, J. Wilbur Chapman, R. A Torrey, Gypsy Smith, Billy Sunday and our own Charles Reign Scoville.

Samuel Chadwick in *Evangelism: A Reinterpretation* says, "All life is a gift. It can neither be bought nor won. All life comes by birth It cannot be either organized or evolved. Spiritual life is no exception to these universal laws Evangelism is concerned with its birth. In every birth there is something personal, incommunicable, unique. The gospel of life despairs of none. Sometimes we are asked what Jesus Christ has to offer to honorable, cultured, refined people, who do not swear, gamble, drink or follow after lust. The answer is, Life! They smile and say they are not dead, but have they life? Do they know God? Have they an experimental knowledge of Him? Are they assured of sonship in Christ? Have they conscious fellowship with Him? Have they the Life, the true Life, that is Life indeed?"

The Disciples of Christ

The *Declaration and Address* was delivered by Thomas Campbell in 1809 In a short time Alexander Campbell brought his father's family to this country from Scotland. Father and son had kindred feelings and were sympathetic in their mutual desire for Christian Union. It was not long until the son naturally assumed the leadership in the movement for the restoration of primitive apostolic Christianity. One of the first things Alexander Campbell did was to start the *Christian Baptist*. This was conducted seven years and discontinued in order that the *Millennial Harbinger* might

be started. Alexander Campbell founded Bethany College. He believed in the power of the printed page in the propagation of religion, and in the place of a trained leadership in extending the Kingdom of Christ. A notable company of men gathered around Mr. Campbell and the mighty work was started.

Walter Scott was a teacher in Pittsburg He early espoused the cause of the Restoration. It fell to his lot to popularize its message He became an Evangelist and was the most outstanding worker in that field for years His book, *The Messiahship*, bears the marks of technical study but his work was really that of an Evangelist He simplified his message and made his appeal direct. The story is told as to how he named the fingers of his hand hearing, faith, repentance, confession and baptism, and used this graphic illustration to make specific the terms of membership in the Church of Christ In an age when Evangelism was chiefly emotional Walter Scott was a power in extending the borders of the church by the simple New Testament message and method He was a soul-winner, unique in his manner, method and message. He was the first Evangelist of note among the Disciples.

Our four great Evangelists

As the cause grew and churches multiplied, two elements entered into the evangelistic activity of the Brotherhood. When the tendencies pointed toward formalism in Evangelism, Knowles Shaw appeared. He was our second great Evangelist. He was a strong preacher and excelled in the emotional appeal. He was famous as a singer and is known wherever the English language is used in song as the author of "Bringing in the Sheaves." His tragic death in a railroad wreck ended the earthly career of one of the greatest heralds of the cross in modern days. His last words were, "Oh, it is glorious to rally souls to the

cross!'' At a time when our Brotherhood needed the service of song and an appeal to the heart God sent Knowles Shaw.

To J. V. Updike belongs the distinction of organizing the first Evangelistic Team among our people. For years ''Updike and Hawes'' was a combination, whose work in the Kingdom was the subject of household conversations throughout the land. Thousands were turned to the Lord and the church was vitalized and strengthened. Updike and Hawes combined the fundamental elements of Walter Scott and Knowles Shaw. Updike was an outstanding preacher and Hawes was a worthy successor of the author of ''Bringing in the Sheaves.'' Thus we happily reached another stage in our program of evangelistic activity, in the work of J. V. Updike, our third great Evangelist, under whose ministry 30,000 were received into the church.

When Charles Reign Scoville conducted his first series of evangelistic meetings at South Scott in Steuben County, Indiana, in the fall of 1892, resulting in forty-two additions, another era of evangelistic activity was inaugurated. Soon after he went to West Milford, Ohio, and conducted a six-nights' revival, winning twenty-eight people for Christ and the church, eighteen by confession of faith and baptism. The next week he received nineteen calls for meetings. For years he has been an outstanding leader in his chosen field of service. Dr. Scoville has addressed more persons in single campaigns than any other living Evangelist. He conducted the greatest tabernacle meeting ever held in this country by one church. That was in Oklahoma City, Oklahoma, when 1,500 persons united with the church either by letter or statement, or confession of faith. He also held the greatest single church campaign. That was at Anderson, Indiana, with 1,269 added. These records remain unbroken. He has seen more people bap-

1 WALTER SCOTT
2 KNOWLES SHAW
3 J V UPDIKE
4 CHARLES REIGN SCOVILLE

OUR FOUR GREAT EVANGELISTS

tized than any other person living He is the fourth great Evangelist we have produced and is undoubtedly one of the greatest in the world today. What a mighty group—Scott, Shaw, Updike, Scoville! Fortunately for the cause of Christ, Dr Scoville is a rare combination of the best elements of his predecessors and the ripe fruitage of our Evangelism.

In *The Objectives of the Evangelist,* E. M. Bound has spoken a word that gives us a pen-picture of Scoville, "Paul went to his audiences with a definite experience and a certain hope. Peter standing up before his hearers knew from his own transformation that Christ lived and saved. Philip, preaching in Samaria or to the eunuch, was able to speak of those things which he knew. It has always been the same with those who have brought conviction to their hearers, they have themselves first been convicted and converted. They have been saved by grace before they could tell others how they too might find so great salvation."

You can tell what a man is more by his striking aphorisms than by his deliberately worked-out philosophy. In another place will be found an epitome of Dr. Scoville's viewpoint of life in a group of his most striking "Scovillegrams." But I cannot deny myself the privilege of giving a baker's dozen of these at this time They reveal our Evangelist at his best. "The fact that our hope is as high as heaven proves that hope was born in heaven. Faith, like water, will seek its level." "Some people serve Christ up to a certain point and then hang up the receiver." "There is nothing great but God and nothing solemn but the judgment." "The great thing about your life is not your vocation, but the service you do for Christ and His people." "The Bible is as old as the light and as fresh as the morn-

Maxims make men

ing." "By the brevity of time, the length of eternity and the immortality of your soul, I ask you to listen to me." "A man with brains and no morals is more dangerous to society than a drunken man swinging a sharpened sword in a crowded street" "Three things need no translation, smiles, tears and kind deeds." "Jesus was a man of mountain-peak experiences" "The great message of Jesus to the church today is to 'put out into the deep.'" "Too many theological institutions teach the young men how to make fishing tackle instead of how to tackle fish" "Some folks have worn out their Bibles on the outside by dusting, but there are no thumb marks on the inside" "Christ Jesus broke down the wall between Jew and Gentile and He can break down any wall if we love Him enough"

Scoville's view of Evangelism

Dr. Scoville has said so many things about Evangelism that one is at a loss to know what to select that will properly represent him. But in these words he states the case clearly and convincingly: "Christ alone can save the world, but Christ cannot save the world alone Realizing this, just before leaving His followers and this earth, the inhabitants of which He came to save, Jesus gave this definite and positive command, 'Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world.' Someone has said· 'If Christ is to be your partner, then make large plans for your life' The program of Jesus is the salvation of the world. 'As the Father hath sent me, so send I you' This divine personal command, coming direct from the throne, ought to stir every item, every atom, and every power within the church. Accepting Christ changes our relation to our fellow men as thor-

oughly as it does our relation to God Christ the one Shepherd, is not going to the one mountain today to save the one lamb, but is sending us as a thousand shepherds into a thousand mountains to save a thousand lambs.

"The Bible is full of examples illustrating the power of personal evangelistic work John the Baptist spoke to two of his disciples about Jesus and they became Christ's followers. One of these was John and the other Andrew. Andrew at once became a personal worker, a true Evangelist, and called Simon, later known as Peter, to whom Christ gave the keys of the Kingdom. This Simon Peter is credited with winning 3,000 souls with a sermon on the day of Pentecost, yet he was himself won by a personal invitation.

"Jesus spoke to Matthew personally at the gate of customs and to the fishermen at the seaside, and they followed Him. It was also a personal conversation with the woman at the well which caused Samaria to learn of the Messiah. The personal work of Philip, the Evangelist, with the eunuch, of Peter with Cornelius, of Ananias with Paul; and of Paul with Lydia and the jailor, should inspire every servant of the Most High to preach or speak this truth to every creature. Get right with God, and let the world know you are here on business for the King.

"God's messengers must touch human needs, and help men in their daily struggles, must enter into the social circles and channels of trade and purify them as Christ did the temple; must save men and women by saving manhood and womanhood The Dead Sea is dead because it has no outlet. Let the Christian visit the fatherless and the widow in their affliction; give a cup of cold water; be a good Samaritan; go on life's highway like our Master, doing good until men shall say: 'I was naked, and you clothed me; hungry, and you fed me; sick, and in prison,

and you visited me'; and then men will not condemn the minister for his coldness, the church for its deadness, and the world for its hardness of heart Many churches are the coldest, dampest, darkest, deadest things for six days out of seven, that can be found on any street ''

One of the best messages Dr. Scoville has delivered in recent months is his address on, "How to Restore the Old Evangelistic Fervor in the New Age '' This address is a summary of his life's convictions. A complete chapter is devoted to its publication.

Dr. Scoville has a book entitled *Instructions to Workmen in Gospel Meetings.* There is a short chapter in that book which presents his program. It is significantly entitled "Acts of Apostles,'' and is an outline of Evangelism in the Acts. Believing that it will do others as much good as it has done me, I am submitting it.

Acts of Apostles his program

Many believed on the Lord —9 ·42.

Went in and found many that were come together —10: 27.

A great number believed and turned unto the Lord — 11:21.

Much people was added unto the Lord.—11:24.

The word of the Lord grew and multiplied —12 24.

Almost the whole city was gathered together to hear the word of God.—13:44.

When the Jews saw the multitude they were filled with envy —13:45.

Many.....believed and the word of the Lord spread abroad throughout the region.—13 49

So spake that a great multitude both of Jews and of Greeks believed.—14.1.

At Derbe, made many disciples.—14·21

Gathered the multitude together.—15:30.

The churches were strengthened in the faith and increased in number daily.—16.5.

Was baptized he and all his immediately.—16.33.

Of the devout Greeks a great multitude and of the chief women not a few.—17:4.

The multitude and the rulers of the city—17.8.

The multitude came together.....and the same day there were added unto them three thousand souls.—2:6, 41.

The Lord added to the church daily.—2:47.

The priests, the captains of the temple and the Sadducees came—4:1.

Many of them which heard the word believed, and the number of the men was about five thousand.—4:4. Also read verses 5 and 6.

All men glorified God.—4:21.

The multitude of them that believed—4:32.

And believers were the more added to the Lord, multitudes both of men and women—5:14

There came also a multitude out of the cities round about.—5:16.

Ye have filled Jerusalem with your doctrine—5:28.

Daily in the temple and in every house they ceased not to teach and to preach Jesus Christ—5:42.

The number of disciples was multiplied—6:1.

Pleased the whole multitude—6.5.

The number of the disciples multiplied in Jerusalem greatly and a great company of the priests were obedient to the faith.—6:7.

They that were scattered abroad went everywhere preaching the word.—8:4.

The multitude gave heed with one accord unto the things that were spoken by Philip.....there was great joy in

that city.. ....they were baptized both men and women —8:6, 8, 12.

And preached the gospel in many villages of the Samaritans —8.25.

He preached in all the cities till he came to Caesarea. 8 40

The churches throughout Judea, Galilee, and Samaria . .....were multiplied —9.31

The multitude of the disciples.—6·2.

All the people came together unto them —3:11.

The multitude rose up against them —16:22.

See also. 14.4; 14:18, 15.12, 16:13

There are nine other chapters in Acts from which not a single reference is here given. Surely this is enough to convince the most skeptical that the Lord's servants should reach the multitudes, "Preach the gospel to every creature" and that none should "cry out against" it when a "great number" turn to the Lord, but rather cry out "whosoever will may come."

Brethren, if we are to lead "multitudes" into the Lord's way we must do it in the Lord's way—*Get the multitudes to hear the Word.* You ask how? These pages tell you how. Just as they did in the days of the Apostles, "they went everywhere preaching the word." "They ceased not to reach and preach." "Daily in the temple and in every house," until they were called "mad", and were called "those who have turned the world upside down"; "pestilent fellows"; "ringleaders of the sect"; and it was said to one, "Thou art beside thyself", still they "spake forth the words of truth and soberness"; "they preached the word", and the results were tabulated as follows: "three thousand"; "many"; "five thousand"; "all men"; "the multitudes"; "multitudes both of men and women";

"filled Jerusalem"; "number of disciples was multiplied"; "disciples multiplied in Jerusalem greatly", "a great company of the priests"; "multitudes gave heed with one accord"; "both men and women"; and "churches throughout Judea, Galilee and Samaria were multiplied"; "increased in number daily", "devout Greeks a great multitude", "chief women not a few"; "honorable women"; "many Corinthians"; and what shall I say more, for the time would fail me to speak of Saul, and of Crispus and his household, Lydia and hers, the jailor and his, Cornelius, his friends and household, the Ethiopian officer, Caesar's household, and the scores of others, who "believed"; "turned to the Lord", "were baptized"; and "added to the Lord". You do not hear a single person save the "rabble," or the "lewd fellows of the baser sort," or the "Sadducees," or "Pharisees", or those "filled with envy", or those who came to "spy out", or a heathen "silversmith", crying out against the success of the gospel, which is the power of God unto salvation.

Brethren, let us plead for primitive Christianity in *spirit, doctrine and life.*

"Earnestly contend for the faith which was once..... delivered unto the saints"—Jude 3.

Scoville's boyhood days

Charles Reign Scoville was born on a farm near Butler, Indiana, October 14, 1869. His rural life fitted him for the severe labors of the evangelistic field. At sixteen he graduated from High School. At nineteen his parents lost their farm, as Dr. Scoville says, because his father "trusted many he should have mistrusted." Young Scoville was thrown upon his own resources. During these struggles he passed through his first religious experience. At sixteen he became a member of the United Brethren Church. He remained in this com-

munion for five years, uniting with the Church of Christ in Angola, Indiana, in 1891. Early in his church life he formed the habit of daily Scripture reading, having a burning desire to know the truth as it is revealed in Christ.

Speaking of his conversion Dr. Scoville says, "My mother was a devout believer and devoted to the work of Jesus Christ. In a little country schoolhouse, the Sunday School Superintendent called upon her to pray. I can see yet the tears dropping from her closed eyes, and hear the tears in her voice, in her heart, in her soul as she prayed. 'God bless our homes and our children while we are with them, and when we are gone, be a Father and Guide and Comforter to them still, that they may be a blessing to us, and to our country and to Thee. Bring them to Thee and keep them in Thy work, faithful to the end.'

"I never got over that prayer. A revival began in a little church at Newville, Indiana, three and a half miles from my home. It was in the spring and the roads were bad, but I walked to that meeting nearly every night. I decided the first night to become a Christian. The next night I anxiously awaited the invitation. At the close of the services that night, when others were telling what they were thankful for, I tried to say several things but could not articulate one word distinctly. After I had sat down, humiliated and ashamed that I could not say what I wanted to, the minister looked at me and smiled kindly. Then I lifted my hands towards him and said, 'I hope that the day will come when I can stand and say what I want to say for Jesus.' As quick as a flash he pointed a long index finger at me and said, 'May the Lord some day make that boy a preacher'

"I have never gotten away from my first impression. I honestly believe the Lord did just that—make that boy

a preacher. It has been my privilege up to this date to see more persons baptized than any man living on earth."

Charles Reign Scoville's ambition for an education developed early. As already stated, he graduated from High School at sixteen. At twenty-three in spite of adverse circumstances he had completed the course of study at Tri-State Normal College, Angola, Indiana, receiving the degree of Bachelor of Science. He gave his attention to teaching and preaching, meeting with marked success in both fields. In the fall of 1894, he turned aside from alluring fields and entered Hiram College to take the classical and ministerial courses. He completed his work there during the presidency of E. V. Zollars, one of the most eminent educators the Disciples have ever produced Naturally Scoville received great inspiration from a study of the life of James A. Garfield, a former president of Hiram College, to whose life and labors he has given considerable attention. Mr. Scoville completed his college course under schedule time. But during his student days he won more than 1,000 people to Christ. In 1901, Drake University, Des Moines, Iowa, recognized the attainments of Mr. Scoville and honored him because of his phenomenal work with the degree of LL.D.

His education

On October 17, 1906, Dr Scoville was united in marriage to Miss Arlene Dux of Chicago. The ceremony was performed by Dr. W. J. Lhamon. Mrs. Scoville has since been intimately associated with her husband in evangelistic work. At first she was a personal worker, helping whenever and wherever she could, then began playing one of the pianos. She studied vocal eight seasons in New York City under John Dennis Mehan and Oscar Saenger. For several years she has been

His marriage

the soloist of the Evangelistic Company She took up Business Girls' Work, speaking Wednesday and Thursday noons to all girls and business women who work down town, and speaking to High School girls each Friday afternoon. She supervises the enrollment of converts, the name, address, and religious status In another place a more extended statement is made with regard to the work of Mrs. Scoville, but this mention is made to show her relationship to Evangelism

The Winona Assembly

Dr. and Mrs. Scoville have been attending the Winona Bible Conference held by the Winona Assembly, Winona Lake, Indiana, quite regularly for the last eight years. They regard it as one of the great devotional experiences of their year's work and fellowship.

The Assembly was started by the Presbyterians under the leadership of Dr. J. Wilbur Chapman At present, it is interdenominational It brings the best English-speaking preachers on earth to Winona, also specialists in civic, temperance and Sunday School work. Many of the great religious bodies of America hold their national gatherings there. The International Convention of the Disciples of Christ has held its sessions there twice in recent years.

Dr Scoville is one of the directors of Winona Assembly, which has charge of all the activities there, including the Bible Conference. This brings him in touch with the great leaders of modern religious work, and especially those interested in Kingdom-extension Winona has had a big place in this type of work, both as a unifying agency in the outstanding leadership of the church and through the application of religion to the everyday problems of life.

The National Evangelistic Association of the Disciples of Christ is now one of our most effective agencies for the

promotion of Evangelism. Years ago at Maxinkuckee, also at Bethany Assembly, a number of Evangelists got together and formed an Association. J V. Updike, S. M. Martin, J. H. O Smith, J V. Coombs and others were at Maxinkuckee. Dr. Scoville was elected President of the Association and served for two years. A great program was put on and a big interest aroused in Evangelism The Association was aggressive for a time but finally almost ceased to function. A revival of interest developed and Evangelist O. E. Hamilton served successfully as President for some two or three years. Dr Scoville was prevailed upon to take the presidency again and under his leadership tremendous things are being accomplished.

The National Evangelistic Association

During the International Convention of the Disciples of Christ, held at Winona Lake, in 1921, John D Hull, pastor of the Christian Church at Warsaw, Indiana, and Dr. Scoville arranged to have a service at 6 30 each evening This in reality followed the plan of the "Hillside Service," conducted every day during the Winona Bible Conference A program committee was appointed and Z. T Sweeney, Charles S. Medbury, Charles Reign Scoville and others were chosen to make addresses. Much time was also given to the different singing evangelists. This created such evangelistic enthusiasm that it was arranged the next year to have a two-day Evangelistic Institute introducing the International Convention

Dr. Scoville had already suggested the matter of an institute, and in fact had been the chief speaker at the Southern California Evangelistic Congress This was held at Pomona during his great meeting with the church there. The Congress entered heartily into the evangelistic services of the evening and Dr. Scoville delivered three addresses during the day sessions.

The Hillside Services of the 1921 International Convention were so far-reaching in their significance that Dr. Scoville as President of the National Evangelistic Association suggested that a Holiday Institute be held at Chicago. He met with the preachers of Chicago and appointed committees. His office did all the publicity work for the institute. He mailed out 5,000 letters to the preachers of Illinois, Indiana, Michigan, Wisconsin, Iowa, and Missouri. In addition to this he circularized the Sunday School Superintendents of Illinois and certain portions of other states. A vast amount of personal correspondence was carried on. It is not surprising, therefore, that twenty-six states were represented in the Chicago Institute.

Some portions of the letters sent out by Dr. Scoville are real literature and deserve a permanent plase. "This year we have gained 32,000 members, above all losses by death and removals. We are facing-up to the most crucial hour in human history. In the great hour of the world, when governments, armaments, and human institutions are being weighed in the balances, there is only one 'balm in Gilead' that will save humanity from taking the path of tragedy across the unknown sea of the future, and that is the gospel of Christ which is 'the power of God unto salvation'. These world-conditions, these mighty opportunities, are freighted with tremendous responsibilities and challenge us in the name of our Christ. The command is, 'Go make disciples'. The promise is, 'I am with you'. Therefore, if God is to be our partner, let us make big plans for our lives.

"The field is the world. Sword-plowshares have plowed deeply and the opportunity of the ages is here for sowing. Many big financial drives, as the Debt of Honor, and for other funds, are practically out of the way. The many

movements, as the Men and Millions Movement and the Interchurch World Movement, are also out of the way. The track is clear to bring the main issue onto the main line. Preach the gospel to every creature, make disciples; evangelize all nations. When the tide comes in, it lifts every ship in the harbor. When the evangelistic, soul-winning tide comes in, it will lift every interest of the Brotherhood and will help mightily to furnish the funds and the forces for the evangelization of the world.

"For this purpose God gave His Son, for this purpose Christ gave His life; for this purpose the Holy Spirit came at Pentecost. Every disciple of Christ must not only do his bit but must do his best. The mighty issue demands all of the best of us, and the best of all of us."

The next Institute was held in Kansas City, during the holidays of 1922. Nearly a score of states were represented in this conference. Dr Scoville was in an evangelistic campaign at Sedalia, Missouri; and met H. H. Peters in St. Louis, where they drafted the program and worked out the preliminaries for the Institute. By telegrams and news letters to the papers and a large volume of correspondence similar to that carried on for the Chicago Institute splendid publicity was given the Kansas City meeting. The attendance proved that it was not in vain

Thus two important annual meetings came to be recognized realities, the Institute immediately preceding the International Convention and the one during the holidays. At Kansas City, however, the feeling was quite general that there should be held at least four Regional Holiday Institutes in 1923. After some discussion the following places were agreed upon, Oklahoma City, Oklahoma, Des Moines, Iowa; Louisville, Kentucky; and Pittsburg, Pennsylvania. These were in charge of Charles Reign Scoville,

Jesse M. Bader, C. W. Cauble, and H. H. Peters in the order of the cities named. Each Regional Institute was as well attended as the previous Holiday Institutes had been It now looks as if we might have an Institute some time during the year in each state in the Union, where we have major strength, and in other sections by groups of states, so that the entire United States may be covered by this type of work midway between International Conventions.

For years Dr Scoville has felt that Evangelism should receive recognition in our state and national gatherings along with other agencies and interests of the church. In fact, he had publicly advocated this repeatedly and on one or two occasions had presented the matter to the national gatherings of the Disciples of Christ From Nevada, Missouri, May 17, 1916, Dr Scoville wrote R. A. Long, Kansas City, Missouri, with regard to evangelistic opportunities. Two paragraphs of that letter are worthy of space here.

"You will be glad to know we have had over 2,000 'line up' here in the opening weeks of this campaign; had 3,500 at Keokuk, Iowa; 4,117 at Emporia, Kansas, 4,150 at Jefferson City. Proportionately speaking, we are reaching a far larger per cent of the inhabitants of the town in which our meetings are held than Sunday is reaching in the larger cities

"This is not a selfish letter, although it may sound thus. I am writing as the one man of the Christian Church who can put Evangelism on the map of our church just as you did the Brotherhood. *The Christian-Evangelist* will do what you say. 'The field is white unto the harvest.' Less than half of the time and money spent for the Brotherhood Movement would land hundreds of thousands of converts for the Christian Church, get our plea before America with a new pep and a vim and do much to set the religious

world on fire The day is coming when we must plan by continents and achieve by hemispheres."

In his characteristic manner Brother Long replied to Dr. Scoville.

Kansas City, U. S. A.
May 18, 1916.

Rev. Chas. Reign Scoville,
Nevada, Missouri.
Dear Brother Scoville:

This to advise receipt of your favor of the 17th inst with letter attached from Mr. Jas. A. Houchin, which letter I herewith return for your file

As I have been laid up at my home for several days on account of some troubles following a mean attack of the grippe in December, and am only at my office a little while each day on account of weakness, I will not take the time or strength to write you fully, but I would, Brother Scoville, like some time in the near future to have an opportunity to discuss with you quite fully and frankly the proposition you place before me.

Until then, I am with prayers and best wishes,

Yours fraternally,

R A. LONG.

It was this agitation, together with the work of the National Evangelistic Association, under the leadership of Dr Scoville, that prepared the way for the Department of Evangelism of the United Christian Missionary Society. In fact, he went so far as to discuss the matter with the directors of the Association as to the advisability of paying the salary of the superintendent of the new department. After a thorough discussion it was decided that the Association could do more in other ways and thus permit the United Society to have such advantage as would come from

taking care of the salary of the Superintendent of Evangelism out of the regular treasury. Jesse M. Bader was called to the work and was also made General Secretary, upon the advice of Dr. Scoville, of the National Evangelistic Association. In this way the two organizations work together harmoniously and are bringing to a realization the vision of Dr Scoville and others who have shared his idealism for an evangelistic church.

Throughout his entire ministry Dr. Scoville has been an ardent supporter of the regular organized missionary, benevolent and educational agencies of the church. For three years he and Mrs. Scoville supported at Lotumbe, Africa, a Living Link missionary under the Foreign Christian Missionary Society. Last year the work was taken up again and they now have their own missionary in Africa, working under the United Christian Missionary Society. Several years ago they gave a hundred dollars each to nearly every one of our colleges. On several different occasions they have sent song books to foreign missionaries for their mission stations. In the summer of 1922, H. H. Peters, State Secretary of the Illinois Christian Missionary Society, told Dr. Scoville that he was thinking of purchasing an Evangelistic Library for the preachers and church-workers of Illinois. Scoville immediately said, "I will give you two hundred dollars with which to start the library" The money was contributed; the library purchased; and an average of more than one hundred books a month are sent out. Since then Dr Scoville has made a similar contribution to the State Societies of Indiana, Oklahoma and California. Thus the Charles Reign Scoville Circulating Evangelistic Library of Illinois has become the forerunner of a campaign for circulating evangelistic books and is today one of our greatest yeasting forces of Evangelism. When

Organized agencies

it was suggested that each mission field should have such a library, perhaps smaller, Dr. Scoville made the first contribution, which purchased the library for China.

Evangelist Scoville has always been interested in the colleges of the Brotherhood. He graduated from Hiram and has a Doctor's Degree from Drake University. He has held meetings at Lexington and Enid, and has conducted six evangelistic campaigns in Des Moines. He has spoken at Spokane, Washington; Eureka, Illinois, Bethany, Nebraska; and has delivered a series of lectures at Hiram. Thus he has been in intimate touch with Transylvania and the College of the Bible, Phillips University, Hiram College, Eugene Bible College, Cotner College, Eureka College and Drake University. As President of the National Evangelistic Association Dr. Scoville has suggested that some of our speakers or secretaries should go to each of our colleges annually for a week, to give one lesson in the classroom during the day and preach in the church at night. This will be done and will probably be the means of establishing a number of Chairs of Evangelism in our various colleges.

In 1906 Dr Scoville and DeLoss Smith produced their first song book which they called, *Songs of the King.* Dr. Scoville furnished the finances and Mr. Smith did the proof reading and looked after musical details. The songs were selected in consultation and E. O. Excell was secured to help shape the material. This volume proved to be the best-selling, and therefore the most serviceable, song book ever produced by the Churches of Christ. It has out-sold everything on the market. Dr. Scoville purchased Mr. Smith's half-interest in the business. Smith left evangelistic work, used the money in securing several years training in New York City and is now at the head of the Department of Music in the Uni-

Song book publishers

versity of Montana at Missoula. He has accomplished marvels and has a great future. Dr. Scoville considers DeLoss Smith the best male soloist the Church of Christ has had.

Scoville produced other song books in rapid succession. The second was, *Christian Gospel Hymns* This met with a great sale The third book was, *Crowns of Rejoicing,* which in quality of workmanship, as well as the selection of songs, has not been surpassed The fourth book was, *Calvary's Praises* This too has been sold in every English speaking country, thousands of them are used in Australia. After several editions of *Calvary's Praises* were exhausted, Dr. Scoville produced his last song book, *The King of Glory.* In sales this is second only to the *Songs of the King.* During the years a demand developed for a small book. Dr Scoville produced two sixty-four page booklets, one, *Front Rank Songs,* and the other, *Songs of Beulah* He is still publishing the latter.

After becoming President of the National Evangelistic Association and seeing the great need, as well as the great opportunity of reaching his heart's desire of bringing Evangelism to the front, he sold out his song book business to the Standard Publishing Company of Cincinnati, Ohio, in order to give his entire time to the cause Dr. Scoville often quotes the immortal words of Nathan Hale, who, as he was being burned in New York City, said, "I wish I had seven lives to give to my country." Realizing the great need of this age and the race and knowing from experience what Evangelism would do for every interest of the Kingdom, educational, social, industrial, philanthropic and spiritual, as well as political, Dr Scoville says, "I wish I had seven lives to give to Evangelism."

In the strict sense of the term, Dr. Scoville has not been interested in party politics. His father and grandfather

on his father's side were staunch Republicans His mother's people were just as staunch on the Democratic side. He thinks they did not own the party, but frankly says, "the party owned them" They were party politicians in an age when partisanism was the rule Scoville early became a Prohibitionist.

A prohibitionist

On one occasion he was conducting a campaign in Lexington, Ky. He was giving the saloon business some hard hits. The Treasurer of the College of the Bible said to him one night, "You hit the saloon every night don't you?" He replied, "I don't know that I do, but I know mighty well that I should No man can preach the gospel and not hit that dirty, brain-pickling, bowel-rotting, stomach-tanning, character-wrecking, community-polluting, soul-destroying beast of perdition." The interrogator blushed and in an apologetic manner said, "I guess you are right."

Dr. Scoville helped five states become Prohibition territory. His work included Nebraska, which was the last state to line up for Prohibition.

The temperance forces of Colorado planned a big drive in that state to put it in the Prohibition column They secured Billy Sunday for a Union Evangelistic Campaign in Denver and Charles Reign Scoville for a similar one in Pueblo These are the two largest cities in the state and the dates were made so that the largest help possible would come to the forces of reform. During his meeting in Pueblo, Scoville spoke on Sunday afternoon to 5,000 men. They promised to vote dry. When the tabernacle was emptied of men it was immediately filled by 5,000 women. After his address to them they stood and also pledged support to the dry cause. That company of 10,000 men and women and their influence helped make Colorado a dry state. Scoville's meeting without Sunday's would

not have put it over; Sunday's meeting without Scoville would not have succeeded.

While he made a special effort, as indicated above, in five states in state-wide campaigns, he always gives special attention to the booze question in his Sunday afternoon meetings for men only, as well as the mid-week services for everybody. Scoville has been a consistent and militant Prohibitionist. In many of his campaigns the next to the last Sunday afternoon is devoted to "Booze." The scoffflaws, traitors, bootleggers, outlaws and crooks in general are handled without gloves.

Pastor of Metropolitan Church, Chicago

The story of Dr. Scoville's relationship to the Metropolitan Church of Chicago is one of the most interesting chapters of his career. The Metropolitan Church was organized September 29, 1901. The congregation began its work with 107 members formerly connected with the Union Christian Church, which had been organized by J. H. O. Smith and met in the People's Theatre. Brother Smith was called from Valparaiso to become pastor of the West Side Church (now known as Jackson Boulevard Church), then meeting in the unfinished basement of their building. The work was not very promising. One of the prominent members, George Dawson, remarked to Brother Scoville that they put the rows of chairs far apart and also put the chairs far apart in order to appear to fill the small basement Brother Smith suggested renting the People's Theatre Building. This was done and it is a matter of history that the Sunday School ran up to over 1,000 in attendance He spoke to phenomenal crowds. As might be expected, some of the old brethren did not feel at home with big crowds and the new surroundings and wished to go back to the West Side basement. Smith resigned, but

the Chicago Ministerial Association asked him to stay and form the Union Christian Church in this Theatre Building and let the brethren who so desired go back and work in the West Side Church. This was felt to be wise, since there were thousands of people within walking distance of both congregations. Smith remained and built up a remarkable church in five years, but the work was too heavy for Mrs. Smith and she broke down. He was compelled to leave. The next man did not make a success of the work A continuous effort was made to break it up and finally the pastor took a big segment of the congregation with him back to the West Side Church.

There was an aggressive, uncompromising group of 107, who felt that a work for God and humanity on a distinctly apostolic basis could and should be carried on. They called Scoville to the pastorate of the church. This was in September of 1901. The Metropolitan Church was organized and the membership rapidly increased. At the end of his pastorate in 1906 the membership was 625. The first investment in church property was the purchase of a lot for $30,000. This was afterward sold The congregation paid $35,000 for the People's Institute Building, which cost when new $110,000. The congregation recently sold the building for $60,000. They have the money, less a small indebtedness, in the bank and are expecting to erect a new church soon and go ahead with the institutional work which the congregation began when it was organized. Dr. Scoville has receipts showing that from his own personal funds he has contributed more than $14,000 to the Metropolitan Church. He still holds his membership there and is one of its liberal supporters

Dr. Scoville has been in twenty-five states of the Union, either lecturing, dedicating churches, holding meetings or in War Work for the Government, the Red Cross or the

Y. M. C. A. He has crossed the ocean five times. In 1900 he made a trip of 20,000 miles through twelve countries abroad, being gone three months In 1912 he took six Evangelists and made a trip around the earth The party left San Francisco April 15th In twelve days they stopped at the Island of Tahita and two days later at the Island of Rarotonga These are a part of the South Sea Islands. The next stop was at Wellington, New Zealand, where Dr Scoville spoke in the Christian Church They reached Australia, May 2nd, and held meetings in the four largest cities, Melbourne, Sydney, Perth and Adelaide

An extensive traveler

The party that made this notable trip to Australia consisted of the following persons: Dr Charles Reign Scoville, Evangelist, Mrs Arlene Dux Scoville, Soloist; C. R L. Vawter, Assistant Evangelist and Cornetist; Carroll E Marty, Musical Director and Cornetist, Mrs Carroll E. Marty, Personal Worker; and H F Phillippi, Assistant Evangelist.

The Australian campaign

Mr. Marty was undoubtedly one of the greatest musical directors of the Christian Church. His untimely death at Camp Taylor, during the war, took from the Scoville Company one who would have continued a most notable musical service. H. F. Phillippi was trained in the Moody Bible Institute and was a member of the Lutheran Church. Dr. Scoville needed an assistant for his Shreveport, Louisiana, meeting He called Mr. Phillippi upon the recommendation of the Institute. He became interested in the subject of Christian baptism and after talking it over quite fully with Scoville was baptized and became a member of the Christian Church. After the Australian Campaign he became pastor of the Christian Church, Streator, Illinois. He was taken suddenly ill with appendicitis and soon passed over to be with his Lord. He was buried from the

same church from which Mr. Marty had been buried just one year before. C. R. L. Vawter had been engaged in evangelistic work; but was anxious to learn more of the technique of the task. He was with the Scoville Company at Shreveport and Muskogee. In the closing days of that campaign he was engaged to go with the party on the world tour. He worked with them in the meeting at Frankfort, Indiana, after their return Evangelist Vawter then organized his own company and has done splendid work since Mrs Marty was an excellent personal worker and added strength to the company.

Four great meetings were conducted in Melbourne, Sydney, Perth and Adelaide The Melbourne meeting was held in Worth's Hippodrome where a choir of 700 led the vast audiences in the auditorium with a seating capacity of 3,500. This was the greatest meeting ever conducted by the Churches of Christ under the Southern Cross In Sydney the meetings were held in different church buildings, beginning with the great Enmore church and climaxing with a great Sunday service in the Exposition Building. The meetings in Perth, West Australia, were held in the big city hall with all of the Churches of Christ cooperating, just as they did in Melbourne and later in Adelaide. A baptistry was improvised in each of these meetings and each pastor baptized his own converts The Adelaide meeting was the last of the group It was held in the Exposition Building and was a glorious campaign A choir of 500 voices led the singing. The choir-platform and building were filled nightly. Too much cannot be said by way of appreciation of the preparation and faithful work of the Australian pastors and brethren No one ever had, or can have, better support than the American Evangelists received while in Australia. There were added to the churches in these four meetings more than 3,000

souls The people of Australia are proverbially conservative with regard to publicity, but after looking over a scrapbook of clippings and advertisements, I am convinced that even conservative people, like our cousins under the Southern Cross, will advertise a great soul-winning campaign.

From Australia the party went to India, landing at Colombo, on the Island of Ceylon. T. B. Fisher, Secretary of the Foreign Christian Missionary Society, accompanied them as far as India. On their return, they touched Egypt, then crossed to Naples, visited Rome, went through Switzerland and France, sailing from Cherbourg, in time for Dr Scoville to give the Sunday morning address at the International Convention of the Disciples of Christ, held in Convention Hall, Louisville, Kentucky.

The Young People's Society of Christian Endeavor was organized in 1881. In 1885 the United Society was formed and in 1892 it belted the globe. Dr. Scoville joined the C. E. in 1890 and attended his first National Christian Endeavor Convention in Cleveland, Ohio, in 1894. This convention had much to do with shaping his career. Dr. Scoville has addressed five State Christian Endeavor Conventions, ranging in attendance from 2,000 to 5,000. He spoke in nearly every nook and corner of Cook County during his five year pastorate in Chicago and has addressed District Conventions and similar C. E meetings almost without number.

Christian Endeavor

The idea of the Cross Reference Bible was conceived by the late Harold E. Monser who became Editor-in-Chief. Mr. Monser felt the need of assistance. He presented the matter to Dr. Scoville, who after careful consideration entered the company. Scoville became Associate Editor and President, serving eight years He saw that it was a wonderful opportunity

The Cross Reference Bible

and that the book would make a valuable contribution to the cause of Bible knowledge.

A stock company of $25,000 was organized. This was soon changed to $60,000. F B. Vennum of Champaign, Illinois, became Treasurer. He and Dr Scoville furnished the larger part of the funds for the publishing and sale of the book. Mr. Monser sold stock to a goodly number of persons. This stock paid no dividends and two years after Mr. Monser's death, the company was transferred, subject to certain conditions, to an eastern firm with headquarters in New York City.

The numerous details of the work along editorial lines; the many assistant editors, stenographers, proof readers, and other workers; and the large size of the book made it a very expensive volume. Although thousands of this, the greatest Bible in existence, have been sold, it has paid its originators but a small portion of the large amount invested. It is without doubt one of the greatest literary achievements of recent years and will be more fully appreciated and respected in the future than it is at present. Dr. Scoville holds no relationship to the company, except, in his own language, as "a rope-holder." He may never receive one-tenth of what he has put into the book but he will continue to regard it as a good investment in the things of the Kingdom.

Social and fraternal relations

Scoville belongs to a large number of social, fraternal and religious organizations. He places none of these on a par with the Church of Jesus Christ, but he does take interest in them and values them as opportunities for preaching the gospel.

He became a member of the Y. M. C. A. while a student in Tri-State Normal College, Angola, Indiana. He was sent by the college as one of the two representatives to the State Y. M. C. A. Convention in Indianapolis, as a young

man For the first time he met John R. Mott, Elijah P. Brown and other men of international reputation This occasion became an event in his life and he owes much to the inspiration and outlook that came to him at that time. Mention has already been made of his relationship to the Christian Endeavor movement and to the help he received from it In another place we are telling the story of the work of Dr. and Mrs. Scoville under the auspices of the "Y." Dr. Scoville is a director of the Winona Bible Conference, which is undoubtedly the largest and strongest Bible Conference on earth For a number of years, he has been a director and Vice-President of the Interdenominational Evangelistic Association.

Scoville is a Mason. He is a member of Standard Lodge No. 873, Chicago (Blue Lodge), a member of Commandery No. 45, K T., Angola, Indiana, a member of the Scottish Rite at Fort Wayne, Indiana; and of the Shrine at Mizpah Temple, also Fort Wayne He holds membership in Orion Lodge No 59 in the Knights of Pythias, Poplar Bluff, Missouri; is a member of the I. O. O F., Capitol Lodge No. 37, Jefferson City, Missouri; a member of the United Commercial Travelers No. 53, Huntington, West Virginia, and a member of the Gideons in Chicago.

World War Service

Dr and Mrs Scoville entered the World War Service, April 10, 1918, and were checked out April 16, 1919, serving a few days more than one year. They worked in eight Army Camps in this country. In order to learn the work, Dr Scoville entered as Religious Work Secretary in one of the buildings at Camp Custer, Battle Creek, Michigan He remained there three months This was while the flu epidemic was raging. He ministered to the sick and dying in the name of Christ. It was indeed a service in the Master's name and was regarded as a great opportunity. After this experience at Camp Cus-

ter, he and Mrs Scoville went out for the Government with a Colonel of the Canadian Army and were sent from camp to camp as special Evangelists and instructors in Y. M C. A. work In the settled Army Work, Mrs Scoville served with the entertainment bureau for the "Y," wearing her army uniform, while Scoville served under the Religious Work of the "Y." She would sing at the services Dr Scoville conducted and in a thousand ways bestowed kindnesses upon the boys, never missing an opportunity of mending or sewing for them, or of comforting any in camp or hospital

Scoville has a great address on "The Curse of Kaiserism and the Blessings of Christianized Americanism" When this is given Dr and Mrs. Scoville appear in army uniform and the program is one of intense enthusiasm. Patriotism is featured through the evangelistic campaign, but always on a high plane With Scoville patriotism and religion are closely akin.

Charles Reign Scoville exalts Christ. Christ is all in all. Scoville lives a strenuous life and works with a holy passion He moves with terrific power when in a campaign; puts himself into it 100 per cent, body, mind and soul. He is as gentle as a child, as kind as a maiden, as tender as a mother, but withal a man. He is a *man* saved by Christ.

Christ first

A Cloud of Witnesses

Dr. Scoville has held meetings with many of our most outstanding pastors and has, therefore, been in evangelistic services with our largest churches These men and churches have expressed their gratitude and appreciation in no uncertain language.

I have had the privilege of going through the newspaper clippings, and find that throughout his entire ministry as an Evangelist, Dr. Scoville has had the support of the newspapers in all his campaigns. His sermons have been published, many times in full, but always sufficiently to reveal the message The reportorial notes and comments on his work are sufficient to make many volumes We have not included these because our space will not permit, and it is our feeling anyway that words of a more personal character will be more appreciated.

Business and professional men have been well-nigh unanimous in their endorsement of his work. There have been some exceptions, as one would expect, but self-interest on the part of critics has inspired most of this criticism.

The value of these words is seen in the pen pictures of the man, in a thorough appreciation of what he has done and a remarkable interest in the way he has done it. Every man who has written has done so out of his knowledge of the man and his message. These names are household words among us and our people will take delight in reading the manifold voices of sincere Christian appreciation.

Charles Reign Scoville, preacher of the gospel, demands more than a passing word. Though a young man he is already in the very front rank of our Evangelists, and has deservedly a national and enviable reputation. His

large and uniform success must be based upon solid worth. These great meetings are not accidental. There is something, there is much, in the man. He is worth looking at, he is worth studying. He knows men. His sermons, plain, simple, often homely, are directed to men on the plane of their actual thought of life. He lives where men live. He knows their language, their weaknesses, and their needs. His sermons fit them.

A past master

He knows methods. In this he is a past master. Probably no other workman in this particular field has so wide a range He understands the value of variety He does not stale by routine. His is the enlivening quality of versatility. He revels in the unexpected. No single day's work can forecast another In large and judicious use of all advertising expedients his work is notable. In every legitimate way he seeks and secures attention. He knows methods. He knows more—the Bible. He knows it. He preaches it—the whole Bible. Our position is never in the background. The whole truth in Jesus is felt and preached, and preached in love. Such a man can do only a great work. Churches will be built up in the Christ-life. New channels of Christian endeavor will be cut out. New inspirations will be felt. Christ will be glorified. Men will be saved

GEORGE H. COMBS,
For years Pastor of Independence Boulevard Christian Church, Kansas City, Mo.

I remember with gratitude five happy, hard-working weeks, in which he and Dr Scoville were "vera brithers," and he thinks he knows this brother. He is a most rare and enjoyable yoke-fellow. He dips his cup freely into the overflowing fountain of his own life for all his friends—and for his audiences. His

Has abandonment

mind and heart are both alert, and his will is instant in execution. His language and action are the perfect expression of his soul. He has in the highest degree what Emerson calls "abandonment" He throws himself into his mission without reserve. He gives the whole of himself to his audiences, just as though there were never to be another day or another occasion Here is the secret of his success so far as the personnel of it can account for it. But beyond all there are faith and prayer and the power to plead. I have heard many great Evangelists, the greatest perhaps in America and the world. It is not too much to say that in pathetic and tremendous appeal to the hearts and consciences of men Dr. Scoville surpasses them all. And the appeals are manly and reasonable. They go forth to men and women upon the basis of a full and faithful presentation of Christ and God and destiny.

It is wholly comforting to know that such a man's earnestness is not a mere pulpit garb If one is bold before an audience but recants in the parlor; if he is enthusiastic before a thousand, but careless regarding the single soul, who then can have a whole heart's faith in him? But from a thousand to one, and from pulpit to parlor this man is the same.

And now, kindly reader, let me forewarn you regarding these sermons. If, as I could wish, they have lost nothing in passing from the pulpit to the press don't try to row against them for you will not easily succeed. They are swollen currents of thought and emotion; they rush on with a desperate determination to get somewhere; they have many eddies whirling here and there, but always sweeping back into the main current, and usually carrying unwary bodies with them, till everybody finds himself caught, and lifted up, and borne on—onward—heaven-

ward Your only comfortable way will be to yield to that current, to go whither it bears you, and rest not till it rests.

W. J. LHAMON,
Preacher and Teacher of Renown

Pleasant as sunshine; prudent as a spy

The interest was maintained by the impression that the truth is most precious to every hearer. By a wealth of apt and forcible illustrations, by frequent sallies of wit or humor, which was dignified and to the point; and by numerous and beautiful quotations from poets, prose writers, statesmen, reformers, and many other classes, but most of all from the Bible, the appeals of the Evangelist were so numerous, varied, and strong, so interwoven with quotations and illustrations that one could only wonder whether the supply of his material were exhaustless, and whether any souls could resist its power.

All these trying labors, with many very crucial scenes and emergencies, do not ever call out any irregularities, cranky ideas, plans, or expressions from the Evangelist. He is pleasant as sunshine, prudent as a spy, harmless as a dove. He does not deal in slander to reach the common people. With him every man may be now an uncrowned king, every woman a prospective queen, every child a future nobleman.

CLINTON LOCKHART,
Scholar and Eminent Teacher.

As seen by university faculty

At the close of his wonderful campaign in Des Moines, Iowa, thirty-six members of the faculty of Drake University signed a letter addressed to Brother Scoville. It is significant because of its testimony and furthermore, because it indicates a type of work that has been prominent throughout his evangelistic ministry.

Drake University, Des Moines, Iowa,
April 19, 1901.

To Chas Reign Scoville

Dear Sir and Brother: The undersigned professors of Drake University, who worked with you in the recent remarkable series of meetings in the University Place Church of Christ, rejoice that 162 of the 573 accessions are students in the University. We inscribe our names in this volume as a testimonial of our love and esteem for you. We admire your consecrated earnestness, your thorough preparation for your work, your broad and sympathetic knowledge of the word of God and above all the Christ spirit so manifest in all your work, giving you power to win the hearts of all your hearers. We could work with you heartily because your manner and methods do not demand a sacrifice of dignity and propriety in efforts to win success. It has been a delight and a spiritual gain to us to work with you We realize that the work was difficult. Students are not moved in masses, they are gained one by one. It is noteworthy that many of the brightest and strongest students are among the converts. It will have a good influence that the physical trainer and ten of the track men have become Christians. The good influence of a great meeting like this one in a university community cannot be estimated. Good results will reach to the ends of the earth Nothing of real permanent value can be done for a student until he becomes a faithful disciple of the Christ who is leading men to the realization of their highest possibilities.

To begin with, he is a gospel preacher. Every sermon is thoroughly Scriptural. Indeed, he relies upon this power as upon nothing else. His personality is pleasing.

To Charles Reign Scoville,
Evangelist.

A Memorial of Faithful, Fruitful, Loving Service.

Whereas The Churches of Christ in Des Moines have been led in a glorious campaign for Christ for One Hundred Days by Charles Reign Scoville, & Whereas in which there have been almost Eleven Hundred Accessions to the Church of Christ, surpassing all records of Soul Winning in the brotherhood (The exact number is 1112)

Therefore Be it resolved by the Central Church of Christ.

That we honor this servant of the Master.

First - As a preacher of the Gospel of Jesus, true, able, logical, earnest, scriptural, sympathetic, and persuasive - "having learned of the Master"

Second - As an organizer, systematic in his plans, persistent in execution and effective beyond criticism

Third - As a consecrated Christian, whose beautiful disposition, christly deportment and pure life commend the Christ he preaches

We shall cherish in grateful memory his companionship at the fireside, the rare privilege of working for souls under his matchless leadership and the thrill of joy we have felt under the spell of his irresistible eloquence and power in the pulpit.

As a token of the loving appreciation in which he is held by every member of the Central Church, we present with this Memorial a Loving Cup, together with the love and prayers of our hearts, wishing for the man of God the very best things of this life, knowing that "he shall shine as the stars forever and ever"

Geo. A. Lewis, Clerk
W. A. Swanberg, Chm. Board of Elders

H. O. Breeden, Pastor
Edwin A. Sykes, Chm. Official Board

Adopted by Ingersoll Ave. Congregation, May 5, 1911

He is winsome. He is sincere. He is wonderfully in earnest Judging by Cicero's definition, Charles Reign Scoville is an orator His appeal is first to the intellect. Some of his discourses are masterpieces of argument and logic. Some are sublime and grand. He is a preacher of pronounced fervor, natural, spontaneous, Christ-begotten. He presents no new gospel, but preaches the old Jerusalem gospel with a power and a pathos and a persuasiveness seldom equaled, and to my knowledge, never surpassed in this city.

Great orators

H O BREEDEN,
For twenty-five years Pastor of Central Christian Church, Des Moines, Iowa.

Brother Scoville is everlastingly hopeful. Things are never down with him. When it rained he grew more cheerful, and when it stormed he defied it with triumphant hopefulness. No disadvantageous circumstances ever tempted him to be harsh The entire city was affected, and all the principal men attested that Paris had never witnessed such a reformation. The character of the work done can be estimated by its captain as well as by its immediate results. He was first of all a great teacher. He was never logical to dryness, nor sentimental to weakness. With open Bible in his hand, he taught like a successful teacher before his class. But when he had informed and quickened the conscience, he attacked the will with irresistible power. Here he was an orator in the highest sense.

Triumphant hopefulness

FINIS IDLEMAN,
Formerly Pastor of First Christian Church, Paris, Ill

No word could be well overstated in regard to the ability, generalship, and tact of Dr. Scoville. Companionable, optimistic, enthusiastic, determined to see no difficulties;

with a faith that rejoiced in the victory beforehand; he came among us, tarried less than four weeks and left us in New York City hopeful, happy, and rejoicing in one of the greatest victories of our Brotherhood.

Rare generalship

J. P. LICHTENBERGER,
Professor of Sociology, University of Pennsylvania.

Standing between the two large auditoriums, and therefore in a somewhat disadvantageous position, the speaker, nevertheless, held the closest attention of everyone present as he enforced the fact of the judgment by strong logic, ample and telling illustrations, and passionate appeal. Those who were present will never dispute the right of Dr Scoville to the title of orator in the truest sense, for he reached and swayed his audience at will. It is not too much to say that few more impressive scenes will ever greet the human eye than the one at the First Christian Church last evening

Makes passionate appeal

P. J. RICE,
Executive Secretary, Chicago Christian Missionary Society.

It was a great pleasure to hear you at the convention and I believe I heard you every time you spoke. It seemed to me that there was a ring and spiritual touch in your messages that I had not noted before. The Lord is leading you and your ministry has been a great blessing to the Christian Churches throughout the world. You have led in Evangelism among our own people and while some have stood by in wonder and others have offered their disapproval, you have gained recruits and strengthened the churches everywhere. Personally, I feel that you are responsible for the new spirit of Evangelism that seems to be taking hold of our churches every-

Leader in Evangelism

where because you led in the fight so long alone. Now that we are beginning to have recognition as a great factor in the New Testament church and plan, I believe that Evangelism will be the means of not only enlisting thousands of new recruits, but will revive the church itself and thus enable us to take the place among other communions which is rightly ours.

BEN M. EDWARDS,
Evangelist

Primarily a revivalist

There is a time in the life of a strong church or a group of churches when nothing accomplishes as much as a Scoville revival. The church at Bedford, Indiana, and the neighboring congregations, some fourteen in number, joined in such a series of meetings in October, 1921. We continued nearly six weeks. There were added to these churches in all 768 persons As great a percentage of these became useful and faithful in the work as do in any revival.

But the improved *tone* and *morale* of local religious forces was a greater gain to the cause than were the accessions One who knew us well returned to the community a few months later and, after a morning's worship, exclaimed to me, "Why Bedford Church is not the same church as before." He was right, it never has been, and every one of the several congregations reached had like benefit.

Brother Scoville is primarily a revivalist. His work in a community is in the nature of a spiritual and moral revolution. The public mind is held down steadfastly to the consideration of vital religious and moral questions for the full period of the meeting he directs.

I have said, and say again, that in the history of the Restoration Movement there have been four really great revivalists, Walter Scott, Knowles Shaw, J V. Updike and

Charles Reign Scoville. There have been hundreds of others who were as true and as faithful and as hard-working, but I do not believe there is another whose name can be added to this list when the type of work done and the results accomplished by these men are considered.

S. S. LAPPIN,
Pastor Christian Church, Bedford, Ind.

We were privileged to have Dr. Scoville and company conduct a six weeks' campaign for us, which was the most successful one ever held by any people in Fort Wayne. Dr Scoville is a man's man. He knows men and reaches all classes. He presents the gospel without question marks, but the biggest thing that can be said about him is, he is a Christian.

Reaches all classes

During our campaign with the three churches, there were more than eight hundred accessions. Since that time we have added seventy-nine to our church; have had additions at every service since the meeting closed, so you see the lasting results. There has been a great spiritual awakening throughout the city. Other churches have had many additions as a result of this meeting.

Our Bible School is running around five hundred every Sunday, which is double what it was before the meeting There seems to be a growing spirit within the churches here.

I would recommend Brother Scoville anywhere, where the church needs a spiritual awakening.

E. A. MCKIM,
Pastor Christian Church, Fort Wayne, Ind.

The revival at Marion, Illinois, last May and June, was very resultful in many ways. I do not recall the exact

number of additions, but I know that every night for four weeks I was busy baptizing penitent believers Many of the most prominent people of this city were among the converts The campaign here was remarkable in the number of families that became "united in Christ," only a very few "brother-in-laws" remained when the revival closed. I took many "whole families" down into the baptistry together Another big thing in the Marion meeting was the deepening of the spiritual life of the church itself; the reconsecration services did wonders for us all, the preacher himself has been a better worker for the Lord since then.

Leaves continuing interest

Nine months have passed since Scoville left here; and every department of the church has a bunch of real workers in it that are from the converts Our church treasurer, the president of the Missionary Society, four members of the church finance committee, six teachers of the Bible School, a half-dozen deacons, are a few of such workers that came to Christ in the Scoville campaign. At our regular church services the preacher sees as many of the converts of last spring as of the former membership. And they are at the mid-week meetings, too.

This entire county still feels the impact of the Scoville campaign. Our county evangelistic board is one visible result. God alone knows the far-reaching influences of such a campaign as Scoville conducts in those churches that enter heartily into his plans and are willing to be used of God for the redeeming of lives and the saving of souls. After two experiences in following up a Scoville revival, I still long for a third. May God's blessing attend this great servant of the Master, and give him many more years of resultful campaigns

A. M. Laird,
Pastor Christian Church, Marion, Ill.

We Disciples of Christ owe our marvelous growth to the evangelistic passion which since our beginning days has been one of the chief characteristics of the Restoration Movement. It is but natural therefore that our Brotherhood should have produced many great Evangelists Among these great men with hearts of flame Charles Reign Scoville stands as a giant among his peers.

One of the greatest living Evangelists

Excelled by many in the studied arts of the orator, few have equaled him and none have surpassed him in that singleness of purpose and the passion of abandon with which Dr. Scoville gives his message and which is after all the soil from which all true oratory springs. The very intenseness of his personality commands attention and respect.

My first impressions of Dr Scoville were received when I was pastor of the First Christian Church of Corsicana, Texas It was during this pastorate that Dr. Scoville was called to hold a union meeting in which all of the Protestant churches of the city cooperated. What a mighty stirring of the religious forces of the city there were! Night after night audiences of thousands were swayed by this master of assemblies, the climax to be reached by scores and even hundreds coming down the aisles to take their stand for Jesus Christ It was flood-tide indeed, but I have no impression of an ebb-tide, much less a back-wash, after the campaign had closed True, the high breaking crests of enthusiasm had settled, but it settled into and became a permanent part of the steady and strong flowing current of the religious life of the city

I am not one who decries enthusiasm. The word in the original means "God in us." High thinking and strong feeling ever must go together It is only strong feeling

that can give high thinking the chance to live up to its opportunity.

Later on, when I was pastor of the McKinney, Texas, Church, our Board was considering calling an Evangelist and asked me to suggest the name of a man who could lead us in a great and outstanding campaign I at once suggested the name of Charles Reign Scoville Dr. Scoville was called and during that campaign of some six weeks' duration, my impressions of the man's greatness as a preacher and leader of Christian forces were more than confirmed.

This meeting started as a single church meeting but grew to such proportions that soon all the churches were co-operating and it became in fact a union meeting. Allow me to say right here that this was a natural development and met the heartiest approval of both myself and our entire congregation. Such a combining of forces was not even suggested by Dr. Scoville or any member of his party but everybody was happy in the wonderful results.

My last pastorate was with the great old First Church of Johnstown, Pennsylvania. This church is situated in the very heart of the business section of this great cosmopolitan city. It is in the conservative east. Some of the most outstanding churches of the east, the names of whose pastors are recognized throughout the nation, were our down-town religious neighbors The city itself is subdivided into many divisions by streams and mountains. Few people live in the down-town business section. Our Board decided to put on a great campaign that would arouse even the most outlying districts, and impress as never before upon the consciousness of the city and of Western Pennsylvania the existence of the Disciples of Christ and the message we have for the religious world.

Again I had the pleasure of extending a call in the name

of the church to Dr. Scoville. Before his coming we used a large amount of space in the two great dailies of the city, the *Tribune* and the *Democrat* Billboards were rented and covered with announcements. Never was a secular enterprise more thoroughly advertised than was the coming of Dr. Scoville and party to Johnstown. At the first service the most talented reporters of the city were "on the job" and they continued to remain on the job until the last song had been sung and the final benediction pronounced. During these great weeks a trail was blazed for thousands of feet— a trail leading into every distant section of the city and to the suburban towns and villages for miles around. And I am persuaded that so long as this great city stands men and women will continue to travel those paths because of this great campaign, which has become a part of the history and very life of the city itself.

I never heard the word "reaction" mentioned, following this meeting, and as for myself, I was too busy conserving the fruits of victory to think of it When I resigned the Johnstown pulpit to carry out my desire of years in giving myself to the evangelistic field, Brother H. R. Ford was called as my successor and the abiding fruits of victory are still being realized under his wise and consecrated leadership.

Because of my consciousness of the wondrous blessing the Lord of all good gifts conferred upon me when I married the little lady who has been a part of my every success and accomplishment, I feel that this word of appreciation would not be complete without mention of Dr. Scoville's talented wife. She captivateed every audience and the beauty of her voice was only matched by the wholehearted consecration of her rare talent to the service of our King.

Dr. Scoville wears deservedly, yet with modest gracefulness, the crown which the popular verdict has placed upon his head, of being one of the very greatest Evangelists of the age in which he lives

This appreciation comes from one who is himself continuously engaged in evangelistic work. It has pleased the writer to be thus able to express to the reading public a heartfelt admiration for one who stands at the head in his respective field in the vineyard of our Master.

VIRGIL WILFRED WALLACE,
Evangelist

Big business for the Kingdom

There's a different atmosphere on the trains going out of Hutchinson now, among the traveling men. Hutchinson's Commercial Travelers are carrying Bibles in their grips, instead of playing cards. They're talking about Christ and salvation instead of playing "Rummy."

L. H. STEELE,
Traveling Salesman.

This Scoville revival has done more for Hutchinson than anything in the past twelve years. It is the biggest boost in every way that we could have had. Miracles have been performed during these meetings. Men who were cursing the churches and ministers have walked down these aisles and are now doing personal work on Gospel Teams.

D. E. FORSYTHE,
Clothing Merchant

Hutchinson will never regret this revival campaign This Convention Hall has paid for itself over again in the good effect of these meetings on the young manhood of this city.

W. E. KELLEY,
Custodian of Convention Hall.

This campaign has brought scores and hundreds of young men of this city to know Christ. Isn't that worth while?

DR. J. H. SCHRANT,
Physician.

You ought to see the new light on the faces of the men of Hutchinson who know, as they never knew before, what Christianity really means. This campaign has been worth thousands of dollars to the men of Hutchinson alone, just in setting their feet right

CHAS. J. ALLE,
Commercial Traveler.

It is the biggest thing we have had in Hutchinson. It has saved souls of thousands and put the churches at work as never before.

EDWIN YODER,
Manager of Swift & Co

Hutchinson has undergone a wonderful change as a result of this Scoville campaign Not only are 4,000 people seeing things in a different light, because of conversion to Christianity, but there are hundreds of church members who see things as they never saw them before. Even our ministers have felt the inspiration of bigger vision.

JED W. BURNS,
Manager of the Hutchinson Flour Mills Co.

From the Sunday School viewpoint

To give the view of a Sunday School Superintendent of the greatest of revivals and the assistance given to and by the Sunday School presents some difficulties in considering what should be said and unsaid. Our pastor had by his well-laid plans caused all of our teachers to feel newer and deeper responsibilities We have for some time used the closing

Sunday of each quarter for decision day in its complete meaning, i. e, the children are invited to make the Biblical confession and, of course, assume full relationship to the church.

Our Sunday School before this meeting had an average attendance of about 250, with weekly offerings of about $7 00, and has advanced by leaps and bounds until it now numbers 600 with offerings of over $25 00 each Sunday. Evangelist Scoville and our pastor have long recognized the mighty power exerted by the Sunday School through its teachers for Christ and the church. Our consecrated teachers used a part of each regular teachers' meeting in planning and praying with the pastor and Evangelists to bring all of their pupils to Christ.

The regular lessons were often omitted and the teachers used the study hour for a heart-to-heart talk with their pupils. When the classes reassembled the teachers sat with their pupils and if necessary urged them to make the good confession. This close sympathetic organization of the teachers produced almost Pentecostal results During some invitations, the entire non-church membership of classes with respond. Over and over again at the close of the various services, many teachers with tear-dimmed eyes could say, "Every one of my class has put on Christ."

These new converts went forth with a burning zeal to bring their friends into the school and thus to Christ. Every Friday night during the meeting the pastor's appeal for all members of the church to attend the Sunday School was given a loyal and hearty response. All classes have been more than doubled. Some have been divided because of the number being too many for one teacher. When the school began to increase so rapidly, the problem of securing teachers seemed to present a difficulty, but this was easily overcome by the many converts who had the ability

to teach and who at once asked for places in which they might work

The outlook for the Sunday School as a result of these services is filled with great opportunities Well may we say that the past has its lesson, the present its duty and the future its hope.

GEORGE W BROWN,
Superintendent of Sunday School, Paris, Ill
Now Professor of Rural Sociology, State Teachers College, Peru, Neb.

FIRST CHRISTIAN CHURCH
J. H. O SMITH, Pastor
Oklahoma City, Oklahoma,
December 12 ,1922

Dr and Mrs. Charles Reign Scoville,
Chicago, Ill.

Dear Brother and Sister:

The Official Board of the First Christian Church of Oklahoma City desire to express their profound gratitude to you and your company for the great work you have accomplished for the cause of Christ in our city.

Phenomenal work

We cannot sufficiently express our appreciation of the fine spirit manifested, of the great presentation of the gospel in sermon and song and of your untiring efforts to seek and save the lost.

You have the gratitude not only of the First Christian Church, but of the entire city, for the conduct of a religious meeting unrivaled in the history of the Christian Church You have our sincerest prayers for your continued success in the phenomenal work under God you are doing.

May the Lord of the harvest continue to bless you in His own great way.

Yours in Him,

J. H. O. SMITH,
J. F. ROSS,
A. J McMAHAN,
Committee of the Board

NATIONAL WAR WORK COUNCIL
OF THE
YOUNG MEN'S CHRISTIAN ASSOCIATION OF THE UNITED STATES

Central Headquarters Department,
1014 Association Building, Chicago,
October 9, 1918

Dr. Charles Reign Scoville,
Army Y. M. C. A,
Camp Custer, Michigan.
My dear Dr. Scoville:

It was a source of much pleasure to me to receive your letter under date of October 8th, and I congratulate you and the Y. M C. A. staff as a group on the efficient work and service rendered during these trying days. Such reports are coming in from many of the camps. In fact, this morning I learned that one man had worked sixty-five hours straight, without any rest, and had been at the bedside of twenty men per day who passed through to the Beyond. Conditions, of course, are far more serious than the newspapers are permitted to indicate

War work

I am so happy to learn that you are so much at home in this work. Mr. Lichty spoke very kindly of the splendid way in which you have stepped into it, and I appreciate just what he might have said in a great "big brotherly way" in his recent letter.

Some day when you have a few minutes, I would be glad to have you write my father a word, in Cleveland He was so much interested to hear of your step into the Y. M. C. A. service.

Very Cordially Yours,

DAVID W. TEACHOUT.

DWT*R

Judge sees spiritual awakening

I am indeed grateful that you and yours came into our midst. The spiritual awakening you have caused in this city will do everlasting good to her citizens and those of the community at large.

A. M. WOODSON,
Chief Justice, Supreme Court, State of Missouri.

YOUNG MEN'S CHRISTIAN ASSOCIATION WATSONVILLE, CALIF

February 23, 1918.

Dr. Charles Reign Scoville,
Watsonville, Calif.

Dear Dr. Scoville:

Allow me to thank you on behalf of the Association and the men who heard you at our Father and Son Dinner, for your splendid message to our men and boys.

What the Y. M. C. A. sees

It was timely for it had in it the very elements that are so necessary for the making of strong, virile manhood and boyhood which we must have now as never before.

Our experience quite agrees with yours that the best way to secure this character in the boys is to secure the co-operation of the parent. Thus we think you struck twelve with your message Monday night.

We want to thank you for your generous spirit in giving

your rest night to speak for us. It was a splendid example of what you are asking us to do.

We take this opportunity of expressing, also, our sincere appreciation of your work in Watsonville, for it has meant much and will mean more in the future Your constructive criticism of the churches and the Y M. C. A will help us in the days ahead of us in the reconstruction of the new Watsonville, and the new world—both of which are bound to come.

With best wishes for your continued success in bringing in the Kingdom of God and kindest personal regards, I am,

Sincerely yours,

IRA D. VAYHINGER,
General Secretary.

Made Christ the theme

We are rejoicing at the unseen results as well as the tangible results that this great meeting had upon the Churches of Christ as well as the other churches of our city. We hear it being discussed in the city and throughout the rural districts wherever we go. Truly Dr. Scoville's stirring, spiritual and eloquent preaching did attract unusual and lasting interest He is a tireless worker for the Master. His life has been laid on the altar of service.

Our church has been pushed ahead four or five years, and the influence of these meetings was not local. The great radio machine gave the sermons to thousands and, repeatedly, the presence of out-of-town disciples has been noted. It is clear at this writing, as was expected, that the congregations have been greatly strengthened spiritually and numerically. From the out-of-town visitors who attended the meetings, there has come to the writer an invitation to preach for them, and from these services the good folks have decided to organize a plain Church of

Christ on January 27, 1924, at three o'clock This church organization will represent a branch from the root of the Scoville meetings in Little Rock. Christianity was in the air then and is now. It was being discussed wherever one stopped to chat with a group, in the business center, office, shop and factories, at the Old Soldiers' Home, Children's Home, the Home of the Aged, in the palatial mansion, and by the quiet fireside of the bread-winner Yes, we can see a new day for the Churches of Christ in Little Rock. A new spirit abides with men and women and little children. Entire families are saying, "We want to make our home 100 per cent for Christ."

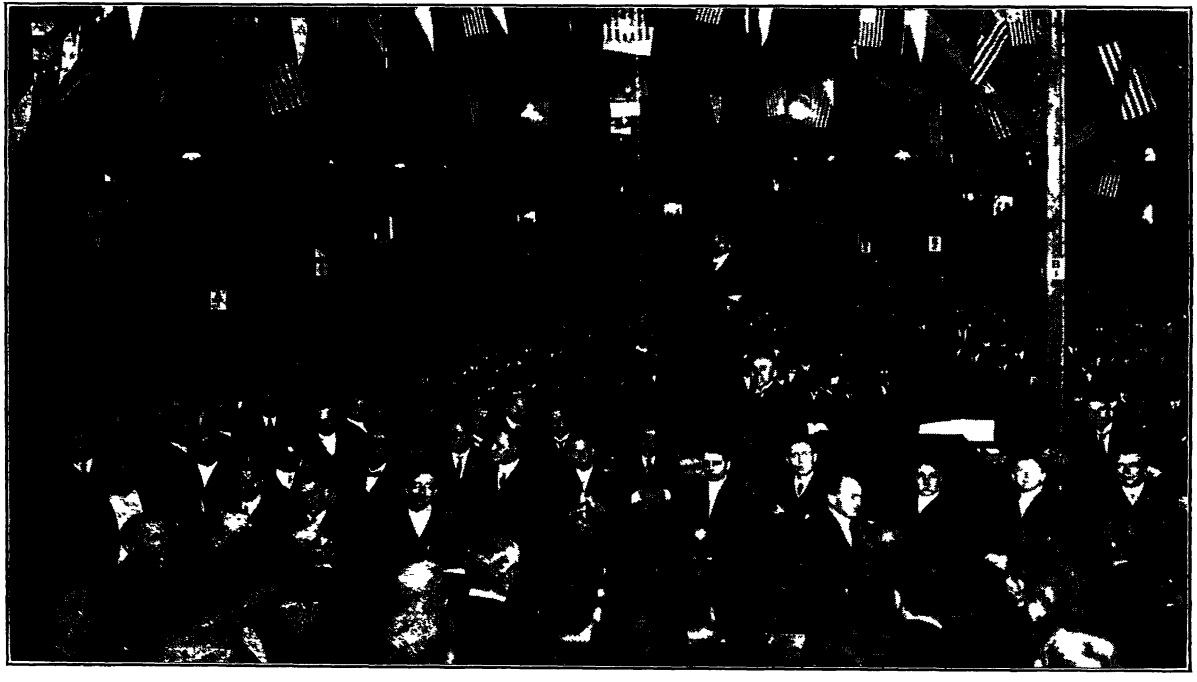
EMMANUEL JONES,
Pastor Third Street Christian Church, Little Rock, Ark.

Meetings harmonious and happy

The evangelistic meetings by Dr. Charles Reign Scoville and party were held at the First Christian Church, Sedalia, November and December, 1922. They continued for a period of some five weeks, and were characterized by great audiences, great song services, and great sermons, with nearly four hundred persons coming forward to profess faith in the Lord, or by membership unite with the church. These ranged in years from eight or nine to seventy-five, and were composed of men and women as well as boys and girls.

I attribute the success of Dr Scoville to organization, song, prayer, appealing, convincing gospel sermons, prolonged invitations, and personal work The meetings were happy, harmonious, finances easily and satisfactorily managed, and the after effect very wholesome upon the life of the church.

Of the nearly four hundred who came forward and signed cards, as was to be expected, some fell away. Some went into three near-by churches of our own faith. Some



SCOVILLE SPEAKING TO MEN

forty or more united with other communions, being so privileged by our statements and invitations. While this was not a Union Meeting, members from other churches co-operated with us in very helpful ways. About two hundred and sixty-five were added to the First Christian Church.

Of these two hundred and sixty-five, more than one-half are among our faithful regular attendants and workers. Two men have honored positions upon the Official Board of the church A few are among our most able and liberal givers There was no slump nor depression in the work of the church following the revival, and we have had some very valuable additions to the church since the close of the meetings.

Possibly one of the most profitable and permanent influences of Dr. Scoville's work with us was the note he sounded frequently, that we appraise the Christian religion by the amount of time, sacrifice and money we are willing to invest in its progress and growth Here is a mark of our appreciation of its worth to us. Here we reveal to others the place it occupies in our affections along with the material interests of life. This I regarded as a high note. I think it became easier for us to raise the needed money to secure the services of Mr. D. E. Young as a Pastoral Assistant, and to raise twenty thousand dollars for a Bible School annex to the church. We shall always regard these meetings as a real contribution to the work of the church here.

W. A. KOKENDOFFER,
Pastor First Christian Church, Sedalia, Mo.

It is now more than three months since the Scoville Campaign in Fort Wayne closed and we are able to stand off and get a true perspective of the results.

When asked by pastors of the surrounding churches as to whether we suffered a big slump after the excitement died down, we can answer most truthfully and emphatically that there has been no slump but a continuous growth and advancement in all departments of church life. I can speak more specifically of my own church (West Creighton), but I know this to be true in both the other Churches of Christ in our city.

Interest continues

Our prayer meeting attendance has been tripled, our C. E. attendance has grown from an average of a dozen to forty or fifty in the Senior Department, and we have organized both Intermediate and Junior Societies with an attendance of from thirty to forty in each. Last Sunday morning with the thermometer at zero we passed the four hundred mark in Bible School, with no special attractions or campaign work. The auditorium was completely filled for morning worship. And so it is all along the line.

Numbers speak for themselves, but I am thankful that I can add to these statistics the statement that we have never had such wonderful Christian fellowship in West Creighton Church as we are experiencing at the present time. I have before me a letter from a visiting brother, a lawyer and a member of one of our prominent churches in which he states that he never encountered such friendliness to a stranger, nor witnessed such a spirit of brotherly kindness and fellowship as he saw in our church last Lord's Day.

I am telling you all this, not to boast of West Creighton, but that I might testify to the good and lasting results of the work of Charles Reign Scoville and the members of the party whom he brought with him to Fort Wayne.

D. R. Moss,

Pastor West Creighton Church of Christ, Fort Wayne, Ind.

Evangelist Scoville led the Central Church at Decatur, Illinois, in a splendid meeting, which was a blessing to all our churches throughout the county. One country church that had been closed was opened and re-organized and is in a thriving condition today. This was the result of one night visit.

The preacher's friend

Brother Scoville is a master of an assembly and knows how to lead. He is the preacher's friend. I never have known a man to be more considerate of the pastor at all times than is he. He loves the church and his plans are for its development.

JOHN R. GOLDEN,
Pastor Central Church of Christ, Decatur, Ill.

If "He that is wise winneth souls," then Brother Scoville deserves to be numbered with the wise, according to the divine standard.

Winner of souls

J. H. GARRISON,
Editor Emeritus, *The Christian-Evangelist*

While I was pastor in Austin, Chicago, now nearly a generation ago, Charles Reign Scoville led us in a meeting. His name was just coming to be known. Ours was the first meeting he had held in one of the large cities. He was a radiant, enthusiastic, hopeful, boyish personality. Nature blessed him with a strong and athletic body He was full of fun and liked athletic sports. While he was with us, all our Chicago churches had their annual picnic. Among the athletic events there was a race participated in by some dozen of our Chicago ministers. If I remember rightly, E. S. Ames, C. G. Kindred, Charles Clayton Morrison, Lloyd E. Newcomer and several others contended for the victory, but Mr. Scoville was the winner. (I think there was something the matter with my ankle that day!)

Makes use of valuable suggestions

Mr. Scoville was not married in those days but was keeping company with Miss Arlene Dux, who has since become his wife and has meant so much to his ministry and to the church universal. The Brotherhood is very thankful that she has recovered from her very severe illness of last year and is again sweetly singing the faith and hope and love that is so precious to Christian hearts.

One of the strong impressions I gained from that meeting was that Mr. Scoville would not last many years as an Evangelist. I thought him too intense and too prodigal of his voice to endure long, but he still continues, his energy and zeal unabated Realizing that he was abusing his voice, he went to one of the best teachers of public speaking, who gave him some most valuable lessons. This illustrates how quick Mr Scoville is to make use of valuable suggestions.

We had a hard time to make this Chicago meeting a success Our church was very feeble and the meeting was held in a conservative, residential suburb. I learned that Mr. Scoville was resourceful in plans and methods to attract. He spent a good deal of his own money in this meeting He put the meeting above money considerations.

The second meeting in which I had fellowship with Mr. Scoville was a Union Meeting, Presbyterian, Methodist, Congregational, Baptist and Disciple Churches co-operating. This was one of the first Union Meetings he held. He showed an understanding of the great common catholic doctrines of the church. This meeting was held in the same community as the first one to which I referred and was largely attended. Mrs. Scoville was of great assistance in it I am not informed as to why Mr Scoville turned from Union Meetings to those conducted by our own churches alone. Pleading for union as we have done for

over a hundred years, I have felt that it was very natural and proper and desirable for our Evangelists to hold Union Meetings

The Evangelist will always have an honorable place in the Church of Christ. To win men to a commitment of their lives to Him is the unceasing task of the church. That of the Evangelist is a high and holy calling. He is peculiarly tempted. I remember in a prayer connected with the second meeting above referred to I asked that we might be kept from being professional in our religion. Mr. Scoville said to me afterwards that that was just what he thought ministers and pastors and Evangelists ought ever to pray, for we were sorely tempted to fall into professionalism. The Evangelist is used to large crowds and every day is receiving many, many compliments. He should pray to continue humble, humble in his feeling of unworthiness, humble in his estimate of his work.

Most of our Evangelists go without stated salaries. The love of money must tempt them. The flattery of women must often reach their ears and some of them have fallen by the wayside. Charles Reign Scoville has not succumbed to this flattery nor have I heard a breath of scandal against him. May the Lord keep him and all of us from becoming professional, from the love of numbers and from thought of the mechanics of organization. May He keep us from the love of money. May He keep us humble, even if to do so He must lead us sometimes away from what we call success, and hard though it be to say, if necessary, lead us into sorrow. The way of Christ is not easy. If He had not endured the cross He would not have been Savior and the Great Evangelist of the Seeking Father.

GEO. A. CAMPBELL,
Pastor Union Avenue Christian Church, St. Louis, Mo.

York, Nebraska, September 3, 1924.

Dr. Charles Reign Scoville,
Chicago, Illinois.

Dear Brother Scoville:—

Congratulations on the fine meeting you held in Denver as told in the *Standard* of August 30th. I always rejoice in reading of these big meetings When it comes to stirring a city, you have every one of us beaten and for that matter, you are ahead of any that ever held meetings for our people. I hope you will keep it up I want you to know that I always rejoice in the success of your campaigns.

Ahead of any that ever held meetings

Mrs. Scoville certainly looked fine in the picture. Give her my best regards.

Cordially,

C. R. L VAWTER.

There is no question in my mind that one of the greatest meetings in the career of Charles Reign Scoville was held in Lincoln, Nebraska, in the autumn of 1907. All the Christian Churches of Lincoln and vicinity co-operated in this meeting, which was held in the city auditorium. There were between 1500 and 1600 additions, by far the greater number of these uniting with our own churches. The meeting marked a new day in the work of our people in the capital city and gave an impetus to our cause throughout the whole state The First Church people were forced out of their building and a new edifice was the result The buildings at Bethany, East Side and Havelock may be traced directly to the new life these churches received from that meeting. The Tabernacle congregation, now housed in its own beautiful new building, had its origin in a further overflow from the First and East Side Churches. All Prot-

Five new buildings result

estant church life and the civic life of the community were greatly affected by the dynamic, moral and spiritual results of that great effort. There were no unhappy after-effects, and many of us closely associated with Brother Scoville in that meeting will always have the regret that it could not continue, for it seemed inevitable that far greater results were at hand. The memory of that great season of evangelism will remain with many so long as life shall last as a sweet benediction.

H. H. HARMON,

Promotional Secretary, Board of Education of Disciples of Christ, Indianapolis, Ind

Arlene Dux Scoville

Arlene Dux Scoville was born and reared in Chicago. Her parents are Mr. and Mrs. Joseph Dux. Her father is an Architectural Sculptor and has the most exclusive business in this field in the United States. He has done many notable buildings such as the Court House, Ft Wayne, Indiana, the LaSalle Hotel, Chicago, the LaSalle Depot, Chicago; the notable Athletic Panel in the Chicago Athletic Club, where an entire football nine are carved out of an immense log. The new Methodist Temple in process of erection in Chicago at this time is the work of Mr. Dux He made the model for the Six Million Dollar Stadium in Chicago, which was on exhibition in the Art Institute for six months last year. Her mother was educated in a select Episcopalian school for girls in New York.

A consecrated artist

The family traces its genealogy back to Captain Johannes Klum, who gained fame during the Revolutionary War by laying the chains across the Hudson River to keep the British from coming down the river. Arlene Dux is a great, great, great granddaughter of Captain Klum. Because of this direct line of descent she became a member of the Daughters of the American Revolution.

She began studying piano when eight years of age. While in Chicago High School, she took a musical course in the Chicago College of Music. This course consisted of Voice, Italian, Harmony, Transposition and History of Music. After finishing High School, she spent a year at Christian College, Columbia, Missouri. She had two years' study under the late L. A. Phelps, who was at one time a very prominent Chicago voice instructor. She had nine

seasons' instruction under the late John Dennis Mehan, Carnegie Hall, New York City. Since his death two years ago, she has been a student under Oscar Saenger, also of New York, and is planning to take further work in voice under his instruction

Arlene Dux was married to Charles Reign Scoville, October 17, 1906 The ceremony was performed by Dr. W. J. Lhamon. Their home is in Chicago and has been since their marriage but as Evangelists they have "no continuing city."

She has been associated with Dr. Scoville in his evangelistic work and is efficient in many lines of activity. She is the soloist of the company; presides at one of the pianos; does a tremendous amount of personal work; keeps an accurate record of all the engagements both of herself and her husband; keeps a complete diary and daily record of sermons, texts, meetings held, the number of additions by confession, letter and reconsecration; answers all the telephone calls for the company; signs all of Dr. Scoville's letters and places proper enclosures within same; and in his absence, or when the pressure is heavy upon him, takes complete charge of his correspondence.

In addition to these numerous details, Mrs Scoville has been holding High School girls' meetings for about twelve years. She did this while they were conducting their Australian campaigns. In Union Work, she also spoke to business girls at noon on Wednesday and Thursday, when luncheon was served by the ladies of the churches Out of these business girls' organizations, Mrs. Scoville was able to establish five Y. W. C. A 's affiliated with the national organization. These are all prosperous and she naturally takes delight in the work done by them In meetings held exclusively with our own people Mrs. Scoville is limited but always addresses High School girls on Fri-

day after school These are usually attended by large crowds and confessions of faith are frequent. Mrs. Scoville claims that she is not a public speaker. She modestly calls her addresses "little talks", but after some investigation among the young ladies who attend her meetings, I am forced to the conclusion that she has underestimated her ability. My judgment is she is one of the most effective speakers to girls in public work today.

I have said enough to indicate that Mrs. Scoville is a woman of great versatility, but she excels in one thing. She is a great musician. She would have been a star in grand opera and, from a financial standpoint, would have received more compensation than the entire Scoville Evangelistic Company receives But she has chosen to be an Evangelist. She has decided definitely to give her voice to the singing of the gospel. One of the most attractive features of her singing is that she never holds her music in her hands when she sings She never takes a song book with her to the platform. She has an almost unlimited repertoire. She can give effectively one hundred fifty sacred solos and seventy-five concert numbers without the assistance of a book or the printed music. She can sing any one of these numbers at a moment's warning. Frequently in the midst of his sermon, Dr. Scoville will pause and ask his wife to sing a verse of some song and sometimes the entire song Without hesitation, or without even striking the chord at the piano, she renders perfectly the selection. She has won thousands to Christ by her singing. I had some difficulty in getting access to testimonials, because of her rare modesty, but finally succeeded in getting some choice expressions, which her friends will appreciate as a part of this story.

Another thing that impresses one about Mrs. Scoville is that she is entirely domestic. There is not a thing arti-

ficial, nor even professional, about her work. The Scoville Evangelistic Company, upon going into a city, immediately furnishes a house with furniture temporarily donated, or one is rented already furnished The regular family cook is installed and Mrs Scoville takes charge of the new home with the same art and efficiency as if she had lived there for years. When one remembers that the Scoville family changes homes at least seven times a year this is very remarkable. Dr. Scoville is a notable Evangelist, but those who have gone with him through a great campaign and have watched this artistic woman in her ministry, as tender as that of a child, in her home, and in the meetings, can understand that a large part of his success is due to her, the power behind the throne.

Two years ago, Mrs Scoville was compelled to go to the hospital. They took no chances. They went to Rochester, Minnesota, and consulted Dr. Will Mayo She was a patient in St. Mary's Hospital and the Kahler Hotel for seven months. The operation was for a spinal affection, and everybody, even the eminent surgeon, feared she might never walk. By the sustaining grace of our Father and the wonderful skill of Dr Will Mayo, her recovery has been almost perfect, and she is able to walk as well as ever.

The words of friends

Those who have known Arlene Dux Scoville through the years, have discovered in her singing since this trying ordeal an even more sympathetic note than formerly. She always sang with great power and exquisite charm; but her voice today has a marvelous spiritual ring intensified by her experience, perfected through suffering.

Mrs. Scoville is one of the most effective gospel soloists and one of the most gracious Christian characters I have ever known, beautiful in her consecration, as she is in person, she wins all hearts. She has no superior as a tactful personal worker.

J. H. O. SMITH.

Mrs. Scoville is a great singer I do not think there was a more attractive or wholesome influence on the program at Portland than her splendid song service I always get religion when I hear her F. M. RAINS.

As to Mrs. Scoville's songs—she simply captivated her audience with her sweet, well-trained voice It was said by music lovers that Sister Scoville's equal had never appeared before a Vandalia audience. She sang with an ease and charm that held her audience breathlessly enchanted until she would finish, then a storm of applause would break forth, and she was recalled several times. It was a great entertainment No wonder Brother Scoville holds such wonderful meetings with such a helper as Sister Scoville. The entertainment added a nice little sum to our building capital F M GUINN,

Chairman Church Board, Vandalia, Ill.

I did not get to thank Mrs Scoville personally for her solos at the men's meeting yesterday, but want to do so now and to say that I have never heard anyone in my life sing as effectively and beautifully as she does I feel that every person in Little Rock should hear her before she leaves and that they will be greatly benefited by doing so.

OMAR THROGMORTON,

General Agent, Aetna Life Insurance Co, Little Rock, Ark.

We have no musical editor for this paper, and while we feel our inability to properly report along musical lines, yet we know when the people are pleased with a musical artist. Mrs. Arlene Dux Scoville has won the hearts of the thousands of Marionites who have heard her during the progress of the revival of the First Christian Church and has proven herself an artist of the first rank.

At the church she always sings sacred solos that touch

the heart and inspire the hearers; at the school she has sung another high-class type of songs, responding to encore after encore. After nearly two weeks in this city, in constantly appearing before great audiences we have not heard a single unfavorable comment upon her singing. On the other hand, we have heard hundreds of favorable, even flattering, comments.

—*Christianity,* Marion, Illinois.

The singing by Mrs. Scoville was easily the big feature of the Sunday night song services. The two hymns rendered by her must be given first place. Mrs. Scoville, to begin with, possesses a charming personality in support of beauty. Then, she is blessed with a voice of wonderful range, power and equality. Careful training has made her a colorature soprano of exquisite tonal delivery and control. Her enunciation is remarkably clear and her singing throughout had the dramatic flavor of precision and intelligent flexing Add to all this richness of equipment a religious fervor and eloquence in bringing out a religious lesson, and one not present last evening might realize, in a faint way, how Mrs. Scoville thrilled the audience in the First Christian Church. Her rendition of "I'll Cling to the Old Rugged Cross and Exchange It Some Day for a Crown" was not only "clear as a bell," but convincing as a vehicle of Christian teaching.

—Johnstown, Pennsylvania, *Daily Democrat.*

Seldom do evangelistic parties carry with them a soloist of the marked ability of Mrs. Arlene Scoville, wife of Dr. Scoville, who has brought the message of Jesus in an extremely forceful manner to the hearts of all who have attended the services being conducted in the big tabernacle at Willard and Walnut Streets.

In order to appreciate thoroughly the remarkable power of this artist, it is absolutely necessary to hear her. Numerous times she has received offers from some of the finest grand opera masters in the country and has flatly refused each in order to carry on the work of the Master at the side of her noted husband.

Mrs. Scoville also has charge of the girls' work, which is conducted in connection with these meetings. She talks to High School girls at the tabernacle every Friday afternoon after school. Her charming personality wins all who come into contact with her and not until actually meeting and talking with her can one appreciate the powerful truth of these few words of praise.

—*The Searchlight,* Muncie, Indiana.

Since coming to Kearney Mrs. Scoville has centered much of her energy on the organization of business women of the city, with the result that about one hundred, representatives of all walks of business life, are enlisted in the work This gives the nucleus of a fine Y. W. C. A. She also aided in perfecting the temporary organization, bringing it up to a point from which the young women interested can build up to such proportions as future support warrants, with ever the thought in mind of setting up a perfect Y. W. C. A here. This work on the part of Mrs. Scoville is one of the most highly commendable achievements brought about through the Scoville party.

—*The Daily Hub,* Kearney, Nebraska.

Mrs. Scoville sang "Upon My Knees," a song of prayer, that rang into the hearts of everyone present. Mrs Scoville's singing is one of the big features of the meetings. She is an accomplished musician, and her singing is soul-stirring.

—*The Journal,* Topeka, Kansas.

Mrs. Scoville sang at the morning service, "My Faith Still Clings to Calvary," and at the evening service, "Somewhere the Sun Is Shining." She has a round, full, sweet soprano voice, and sings with an accent and pathos that tells on the hearers. We learned that she has had years of voice culture in Chicago, and study in New York City, which explains her natural, unaffected power in music.

—*The Daily Tribune,* Tacoma, Washington.

A crowd that would have filled three of the largest churches in town assembled at the Scoville tabernacle last night to hear the noted Evangelist and his able assistants in the great evangelistic service.

Mrs. Scoville sang a solo entitled, "Beautiful Isle of Somewhere," the song that was used at President McKinley's funeral and became world-famous from that day. Mrs. Scoville has a clear, sweet soprano voice, and sings with an unaffected mannerism that is certainly well pleasing to a music-loving public.

—*The Republican,* Hastings, Nebraska.

At the beginning of the service Mrs. Scoville sang very beautifully, "What More Can He Do?" Mrs. Scoville has a strong soprano voice of rare sweetness, and her singing is greatly enhanced by her unassuming manner.

—*The Star,* Franklin, Indiana.

Mrs. Charles Reign Scoville, who has delighted churchgoers with her rendition of popular church hymns during the series of meetings which are being held in the Central Christian Church, will sing a solo tonight, "I Want to Go

There." Mrs. Scoville has a beautiful soprano voice of wonderful sweetness, and to hear her is a rare treat.
—By a member of the *Star* Staff, Terre Haute, Indiana

Mrs. Scoville has a rich, strong voice of rare sweetness.
—*The Morning Herald,* North Yakima, Washington.

A feature of the meetings that is promising to prove a drawing card is the singing Mrs. Scoville is the star. She is a soloist and it is promised that she will sing at every meeting. —*The Daily Capitol,* Topeka, Kansas

The solo work of Mrs. Arlene Dux Scoville is causing a great deal of comment throughout the city. Wherever one goes one hears nothing but words of praise for this wonderful woman whom God has raised up and given such a marvelous voice with which to sing His praises. While Mrs Scoville could be singing with the leaders of the musical world she deems it a privilege to tell the old story of Jesus and His love in song and God has wondrously used her in this work.
—*The Mason City Christian,* Mason City, Iowa.

We have heard good singing, but never have we heard such as this Mrs. Scoville sings a solo at each service. Her personality, voice and selections are unusually attractive. Her part in the meetings cannot be estimated. Mrs. Scoville, in addition to being the soloist, as already mentioned, has charge of the women's meeting, always with a large number of additions. Scores come forward during the invitation. She is a constant inspiration to the Evangelist. Their beautiful example of devotion to each other is a blessing to hundreds of homes.
—*Western Washington Evangel,* Puyallup, Washington.

"Who Could It Be But Jesus?" was the beautiful song sung by Mrs. Scoville just prior to the sermon. That voice is probably one of the greatest ever poured out in worshipful praise or in pleading for the unconverted, and could have brought its owner multiplied thousands if given to music for the pure sake of art. But it is doing a greater work than it could have accomplished in grand opera or in any other form of service, when nightly it carries the message of Jesus to thousands who would never be able to hear it anywhere except in the field of the Evangelist.

—*The Daily Arkansas Democrat.*

Mrs. Charles Reign Scoville sang a solo entitled, "Mother," which was a very beautiful song and added greatly to the influence of the meeting. Mrs Scoville has a clear high voice and one well fitted to the vast amount of solo work that she does.

—*The Daily Republican Register,* Galesburg, Illinois.

6 EAST EIGHTY-FIRST STREET
NEW YORK CITY

To whom it may concern:

I can heartily recommend Mrs Arlene Dux Scoville as a singer.

Her charming personality, beautiful voice and artistry are of such character that she will meet with success wherever she may appear.

(Signed) OSCAR SAENGER.

Of all the testimonials Mrs. Scoville has received, the one she prizes most highly is a personal letter from A. McLean. She has several such letters from him; but we have purposely given the one he wrote while serving as President of the Foreign Christian Missionary Society, in the days of the great work of that organization.

FOREIGN CHRISTIAN MISSIONARY SOCIETY
Box 884
Cincinnati, Ohio
Cable Address, "Go"

October 21, 1916.

Mrs Charles Reign Scoville,
Chicago, Ill.

Dear Mrs. Scoville:

On behalf of our Society I wish to thank you most heartily for the songs you gave us at the Convention in Des Moines It was worth going to Des Moines to hear you sing, "Ere You Left Your Room This Morning" The other special pieces were almost equally good The Foreign Society is always pleased when you can make it possible to be at the Convention and to assist with your singing.

The Lord abundantly bless you and your husband and prosper you both more and more

Yours most truly,

A. McLean.

The Technique of a Campaign

The coming of the Charles Reign Scoville Evangelistic Company into a place is more than an ordinary event. It means a rallying of the forces of religion, but it also means that the elements of antagonism begin to bestir themselves. In another place there will be an opportunity to discuss the effect of such a campaign upon the community. We shall be satisfied at this time to outline its forces and resources.

The preacher

Dr. Scoville is a distinct type of preacher One of his favorite utterances is that the "sermon needs saving." He is sometimes harsh in his criticism of sermons adorned with the frills and feathers of sixteenth century theology and thought-forms. "Camphorated phrases" have no place in a real sermon. Dr. Scoville is a master man and a great preacher. He would have made a big success in any enterprise challenging his interest and enthusiasm An enemy leading and invading army would be very unfortunate to meet a man like Scoville. He is made of the same stuff out of which comes a Pershing, a Foch or a Grant. He leads in an evangelistic campaign like a big business man correlating his commercial forces, or a university president organizing his faculty and student body, or a general bringing his army into harmony of action

The company

The number of people with Dr. Scoville varies from time to time. The Evangelist and his wife are the major members of the company. The minimum number of additional helpers is their secretary, the pianist and worker among young men, the leader of song and the worker among the children, the superintendent of

personal work, and the publicity man. These seven people represent many distinct branches of activity but the whole organization heads up in the majestic personality of Charles Reign Scoville.

The Little Rock campaign was in many respects one of the most notable Dr. Scoville has conducted in recent years.

The organization

I have been anxious to give an outline of the organization he creates for one of his meetings. While Little Rock is not typical, because of the size of the city, it will serve as an illustration, for every meeting is organized after the same general plan. In each case, however, Dr. Scoville reserves the right to make the plan fit the community. He never tries to compel a community to fit into a stereotyped organization. He recognizes the principle of organism rather than organization and for this reason reserves the right to make any changes necessary for the success of the meeting. If Scoville is afraid of anything it is the STEREOTYPED

THE COMMITTEES OF SCOVILLE EVANGELISTIC CAMPAIGN

Executive Committee
Finance Committee
Usher Committee
Personal Workers' Committee
Young People's Work Committee
Extension Committee
Advertising Committee
Music Committee
Entertainment Committee
Transportation Committee
Devotional Committee

ZONE SUPERINTENDENTS

General Superintendents

Zone One
Zone Superintendent
Zone Two
Zone Superintendent
Zone Three
Zone Superintendent
Zone Four
Zone Superintendent
Zone Five
Zone Superintendent

COTTAGE PRAYER MEETINGS
Tuesday, Wednesday and Friday 10 00-10 30 A M

ZONE ONE

District One — District Two
District Three

ZONE TWO

District One — District Two
District Three — District Four
District Five — District Six
District Seven

ZONE THREE

District One — District Two
District Three — District Four
District Five — District Six
District Seven

ZONE FOUR

District One — District Two
District Three — District Four

NORTH LITTLE ROCK

District One — District Two

Dr. Scoville is devoting most of his time to city or county campaigns and usually there are a number of pas-

Pastors

tors included in the co-operation There is a place in the program every night for every preacher, from the humblest country parson to the pastor of the central city church. He plans his work so that every man feels he has a place in the enterprise Fundamentally, it is a Scoville meeting; but it is a meeting of pastors as well.

Fortunately for his evangelistic work, Scoville as a young man was a leader of song. He was a member of the

The singing

old Hiram Quartette and Glee Club and in his early meetings led his own singing. A song leader has to "go some" to please him and a choir has to SING to meet his approval. Many times when every voice

is strained almost to the breaking point, he will speak out in a clarion voice, "Sing it out loud." A great chorus choir is always in order. The best trained singers in the city under the vitalizing influence of the revival consecrate themselves to the task as freely as the amateur who has only the spirit of music but who is willing to try. One who attended three nights of a big campaign said, "That singing would convert a man if they did not have a word of preaching"

I have never known a man who could reach a climax in every outside meeting with the effectiveness of Dr. Scoville. During a campaign he will address every kind of organization in the city. He speaks before Junior High Schools, High Schools, business colleges, normals, colleges, and universities, before such clubs as Kiwanis, Lions, Optimist, Rotary and Exchange, before gatherings of doctors, lawyers, teachers, merchants, bankers and insurance men, factories, railroad offices and shops and other industrial centers, lodges of all kinds, especially the Masons, Odd Fellows and Knights of Pythias, to which he belongs; to the women's clubs, literary clubs, and every conceivable type of social and religious organization. Through the years he has collected material for addresses and with thirty minutes of warning he is fully prepared to meet any group of men, professional or otherwise, in the city.

Outside meetings

The Sunday School is the greatest evangelizing agency of the church But it can be used to a poor advantage, or even misused. Very little effort is made by Dr. Scoville from the pulpit to build up the attendance of the Sunday School. He goes at it in a different way. He has every class present with its teacher each week during the meeting, a few classes each night. The class stands and repeats a motto. This brings

The Sunday School

Sample of Card

SUNDAY SCHOOL CLASS DELEGATION
Our Sunday School Class Will Go Together
in a Special Delegation

. . . . . .Night

to the

SCOVILLE MEETING

We must meet at 7:20 p m . ... so that we can be seated together in auditorium when Mr. Watson begins the song service. I am counting on you for our night. BE ON TIME!

Chas. Reign Scoville, Evangelist
Rev. S G Fisher, Pastor
Franklin E. Fantz, Supt.
W P. Gilmore, Asst. Supt.
T. B Calvert, Adult Supt
E H Justice, Young People's Supt
Mrs. Arlie Wells, Elementary Supt
Mrs Tom Hughes, Beginners Supt.
Mrs. Don Risk, Cradle Roll Supt.
Mrs Evers, Home Dept. Supt.
... .
Teacher

the Sunday School to the attention of the audience in a vital way every night during the week. It also brings each class to the attention of the people. Postal cards are purchased and printed and two days before the time for a class to attend, the teacher fills out cards and mails one to each member, usually adding a personal word. This brings the class attendance up to a big average and many times classes are unanimous. Three things are thus accomplished: 1. Publicity is given the Sunday School. 2 Unconverted members of the class have the matter pre-

sented to them in an effective way. 3. People who make the confession and are baptized are immediately placed in Sunday School classes. Without saying very much directly about Sunday School attendance, it increases from Sunday to Sunday throughout the meeting and frequently is doubled, to remain so. This is conservation. Dr. Scoville emphasizes the Glory Class, every member of the class a Christian.

Publicity is a great thing There is no better publicity than newspaper; but it is not always easy to get. Sometimes the more you work at it the harder it becomes. Scoville never fails to get the newspapers with him but he does it in a singular way. He visits the newpaper office, forms the acquaintanceship of the reporters and has a good conversation with the editor. When he finds the man who has the authority to speak and act he says something like this to him· "We have come here to hold an evangelistic campaign. We want all the help you can give us It is not your job to create this revival. That's our work. We will create the revival and feel sure you will be glad to report it." The very newness of this suggestion captures the average editor. He has been accustomed to having the word "ought" used on him. In addition to this, Scoville usually goes to the expense of having a publicity man with him; but whenever this is impossible as a rule the meeting gets big publicity because for six or eight weeks it is the most outstanding news factory in the community Out of my experience with him I am ready to make this suggestion. Don't expect the newspapers to create your revival. Create it yourself and they will report it.

Newspapers

I have had the privilege of reading the complete newspaper records of three Scoville meetings. In 1910 Mrs. C. A. Huber prepared a scrapbook made up from the clip-

pings about the Scoville meeting held in Oklahoma City that year. These reports are from four Oklahoma City papers. Another book of clippings was prepared from the newspaper reports of his three Des Moines meetings, lasting one hundred days, when 1,112 people were added to the church. Also I read another scrapbook of clippings and advertisements of the Adelaide Mission, in Australia, in September of 1912. Mention is made of these as examples of newspaper publicity Scoville has had throughout a large part of his evangelistic career.

Delegations

There are delegations every night. The first to be introduced are the Sunday School classes. Dr. Scoville pays special attention to these because of their evangelistic and conserving ability. Then there are delegations from night to night from other congregations in the city, or near-by towns, and from country churches. There are High School nights, college nights and business college nights. All the schools of the city are represented at some time by delegations. The Masons, Odd Fellows, and the Knights of Pythias have delegations. In one place the insurance men to the number of one hundred were present. Thorough preparations are made for these delegations and they become valuable promoters of the meeting.

The invitation

The invitation is not given for a week or ten days. When Dr. Scoville first began this method he was criticized by our brethren. However, it has come to be pretty generally recognized now, that thorough preparation should be made before the invitation is given. There is a time to preach and a time to invite and Scoville knows what to do and when One of the big features of the invitational service is his appeal to the members of the church to reconsecrate their lives to the task of Christ. Hundreds of people do this in every meeting. They are not counted as converts, nor as additions.

They are not reported in the telegraphic communications, nor in the final summary of the meeting. But the reconsecrations have as much to do with the making of the meeting as any other factor. There is no way to defeat a meeting when from one-third to one-half of the people who attend have fully and completely committed themselves in a reconsecration service to Christ and His cause He does not talk about hitting the "sawdust trail." He gives an open New Testament invitation and the people must come forward Card-signing in the congregation is not practiced and converts are not made by the uplifted hand When the people come forward they are called upon to make the New Testament confession of faith. Following this they assemble in an appointed place for instruction and prayer, where it is more quiet than in the open auditorium. Sometimes when the crowds are unusually large, the confessions are taken in this prayer room. These after-meetings are wonderful experiences Three kinds of enrollment cards are used: Cards for reconsecration, cards for members elsewhere; and cards for confession of faith These are for the pastors of the churches engaged in the meeting. Dr. Scoville encourages immediate baptism He frequently speaks of the "same hour of the night." Workers go throughout the audience during the invitation and speak to people It is done in an earnest, dignified Christian way. Nearly all the workers in the audience come from those who have reconsecrated themselves to Christ in the meeting. These are as a rule the real leaders in the life of the church. With Scoville the invitation is the climax of the service and he puts himself one hundred per cent plus into it. The invitation hymns are always the familiar ones. "Just As I Am" is a great favorite.

One with even a limited experience in evangelistic activity knows that Saturday night is the most difficult night

in the week to get a crowd This is the time when people go up town to pay their bills, spend their money, go to the movies, and do a lot of other things. Then there is another item in the average evangelistic program that is difficult, and that is work among the children. Many men have failed here and many evangelistic teams have made a poor out of it with the boys and girls. Scoville has solved both of these problems. He has a special worker with boys and girls. This man and usually his wife meet the children in the church each evening after school. They train them in songs, yells and Bible drills. On Saturday night the regular chorus choir leaves the platform and the children are installed They give a thirty to forty-five minute program followed by an evangelistic sermon by Dr Scoville and the invitation. Of course, all the fathers and mothers, grandfathers and grandmothers, a large number of the uncles and aunts and as many neighbors as can be pulled away from other engagements are there. Thus two semi-failures are converted into a success and Saturday night is the biggest time of the whole week with the exception of Sunday.

Saturday night

Boys' Work—The boys' work is not a side line but a distinct department. It is a big effort to reach High School boys and aims to leave with the church a Boy's Christian Fellowship Club. Four reasons are given for such a club in the church:

1. Because the activities of the club create an atmosphere in the church life attractive to boys, and its platform and program stand for the foursquare development of the boy, according to the Holy Scriptures. "Jesus advanced in wisdom (mind), and in stature (body), and in favor with God (Spirit) and man (service)."

2. Because of the fact that a very large per cent of the boys in Sunday School and church, between the ages of

thirteen and twenty, drift away. The club will serve as an agency of the church to keep them steadfast.

3 Because of the "gang instinct" in boys and the craving for sport and fun The program of the club takes care of this important feature. Directed fun is the most effective antidote for evil thoughts and temptations

4. Because it also gives the men of the church the opportunity of taking an interest in boys as well as in business, stock market, base ball or politics, and of being a real sport in the game of life. It gives them an opportunity of being a comrade of the boys, and of making real to them the message of their Elder Brother, the Man of Galilee. He demonstrates to them that it is far greater to "make a life than to make a living"

A very interesting and worth-while program is given and during the revival all its phases are put into operation. At a big "eat" the plans are adopted and the club started on its journey.

It is designed to carry out a program for the proper development of the boys, especially those in the church, to inspire and encourage them along lines of Christian activity

For the *mind,* it offers programs of discussions of subjects in the business, athletic, social or religious world. It seeks to encourage every boy to advance his education as far as possible.

For the *spirit,* its program encourages them in the Christian life, and enables them to be of service to the church, Sunday School and Christian Endeavor, satisfying the religious instinct of the boy, for man is fundamentally a "religious animal."

For *service and social* features it offers a program in its regular weekly meetings, where the boys can get together and have their "eats," yells, pep songs and stunts and

almost any form of entertainment can be arranged by the Entertainment Committee. The club has a "Red" and "Blue" contest during the revival. Winning young men for Christ is the big feature of this.

The cottage prayer meetings are fruitful of splendid results. These meetings usually begin from four to six weeks before the revival. For instance, in Little Rock, 451 prayer meetings were conducted in advance of the campaign. In these meetings, 2,503 prayers were offered; 4,555 requests were made for special prayer; and 4,730 calls were made. After the meeting began, 483 prayer meetings were held. At Muncie, Indiana, there was a total attendance of 3,273; there were 1,843 prayers made at the meetings and 5,000 calls were made in the house-to-house canvass by the attendants.

The cottage prayer meeting

The number of meetings depends upon the size of the community. In Little Rock the city was divided into five zones. A General Superintendent was appointed and a Superintendent for each zone. The first zone had three districts; the second, seven; the third, seven; the fourth, four; and the fifth, two, making a total of twenty-three places for meetings. In the Muncie Campaign the city was divided into ten districts. Beside these, meetings were held in the towns that had fellowship in the campaign. The prayer meetings are held Tuesday, Wednesday and Friday of each week from 10:00 A. M. to 10.45 A M.

During the last half of the revival, the prayer meetings last only thirty minutes. The balance of the time is used by those in attendance in making a few calls before the noon hour. This is also a portion of the conservation plan that Dr. Scoville has worked out through the years. These calls are limited as a rule to people who have recently made the good confession or are hopeful prospects.

Mid-Week Sunday seems like an odd term to use Thursday is thus recognized. It is the climax between Lord's Days. At ten o'clock sharp the people assemble in the regular place of the revival. After a prayer and testimonial service Scoville preaches. These sermons are different from any others during the meetings. As a rule they are expository. Such messages as the twelfth chapter of Ecclesiastes, one hundred third Psalm, the fifty-third chapter of Isaiah and others of like significance are used These meetings are distinctly devotional and mark the high-tide of the prayer life. Dr Scoville is at his best on these occasions, and while he does not have the insipration of the vast crowds that assemble for the evening services, he is greatest as a preacher on Thursday morning.

Mid-Week Sunday

Mrs Scoville has charge of the work among High School girls. No effort is made to effect a new organization among the girls Mrs Scoville believes that it is better to assist the Y. W C. A and other existing agencies than to try to start a new one. She says it might be different if her work were conducted along interdenominational lines.

Mrs Scoville and High School girls

Friday evening of each week after school, Mrs. Scoville meets the High School girls. All other persons are denied the fellowship of this meeting, because the work is fundamentally not only for girls of this age, but for those actually in High School. It is one of the most beautiful services of the whole week. She delivers a most effective address. Mrs. Scoville is as versatile as her husband. She is a great soloist, has charge of all the records of the campaign, is a most effective personal worker, and when it comes to addressing High School girls has few equals on the American platform.

The invitation is always given In a recent meeting

fourteen girls made the good confession. The Friday four o'clock meetings are not stereotyped Frequently she has a "free-for-all," in which every girl has the privilege of speaking what is on her mind and in her own way. Splendid results are secured by such a meeting. Besides the work actually done in the campaign, Mrs Scoville has an extensive personal correspondence, for she nearly always forms the acquaintanceship of a number of girls who desire to keep up correspondence with her. She is looked upon as the big sister of the girls

Financing the meeting

One of the easiest things in the world to finance is an evangelistic campaign. The preachers have less trouble financing a Scoville meeting than any other type of religious work. During the early stages a collection is taken each night. This is kept up until all the necessary money for the running expenses is raised The offering is taken by a different person each evening. This assures versatility and interest. As a rule an effort is made to get a number of people to give one dollar or even five dollars each The congregation likes for Dr. Scoville himself to take the offering. Some of his wittiest aphorisms are given here One night he said, "There are two ways to take a collection One is to give as little as you can and get BY with it. The other is to give as much as you can and get THROUGH with it" He has the old-time philosophy that everybody ought to help or be helped; "put something in or take something out—have a hand in it" He always uses tin pans and while it is rather parabolic, he frequently tells the story of a certain collection pan that he would like to order if he could learn the address of the company. "When you throw in a dollar the gong rings, when you throw in a half dollar the gong rings twice, but not so loudly; when you throw in a quarter it rings four times but with less

force, when you throw in a dime, you get the ringing of little silver bells; five cents starts an alarm clock; one cent shoots off a firecracker; and if you give nothing your photograph is taken."

After the expense of the meeting is out of the way, nothing more is said publicly about money until the last Sunday when a thank offering is taken for Dr. Scoville. Out of this he pays all his helpers, and the balance is his compensation for services rendered.

After the first week or ten days, there is a baptismal service each evening. This is held in the first part of the evening. In the early days of his work, Dr. Scoville had singing during the baptism but now Mrs. Scoville and her accompanist in solo work play concert grand pianos softly. He takes advantage of this occasion to get the matter of baptism before his audience. He dwells upon the great texts of Scriptures on baptism and by means of a chart, hanging just above the baptistry, reaches the mind through the eye as well as the ear. The law of repetition is operative here. Scoville has the theory that everybody who attends his meetings should learn at least two dozen things about baptism and he presents these over and over again. He does not rely upon sermons to do this, but uses the object lesson of obedience in baptism, together with his chart, to illustrate the subject in every conceivable way. There is a variety and versatility in the presentation but by the end of the meeting, the thousands of people who hear the gospel, know what New Testament baptism is. One of his favorite utterances is this: "This person may doubt a thousand things, but he will never doubt his baptism"; or this, "You will never have a united church on a divided baptism." Here is the chart that always hangs above the baptistry.

Baptismal service

CHRISTIAN OR BIBLE BAPTISM

Water	Acts 10·47
Much water	John 3:23
Going to the water	Mark 1.5; Acts 8 36
Going down into the water	Acts 8·38
Coming up out of the water	Matthew 3·16; Acts 8·39
Form of birth	John 3·5
Form of burial	Colossians 2:12; Romans 6:4
Form of planting	Romans 6·5
Form of resurrection	Romans 6:5
Body washed	Hebrews 10·22

Dr. Scoville always has associated with him some man who specializes in shop meetings. Every day at noon, services are conducted for a brief period at the big industrial centers. After the meeting gets under headway, Scoville himself attends many of these. The number held depends upon the factories in a city. If there are many, different teams are organized. The plan is to reach once or twice through the week all the shops and factories and downtown centers where people congregate at the noon hour. These are more than booster meetings for the revival. While the invitation is not given the appeal to follow Christ is always stressed. At Muncie, Indiana, 6,245 were in attendance and 10,500 tickets announcing "special services" were distributed.

Shop meetings

To appreciate the place of the ushers and the janitor or janitors under their direction, the reader will have to note carefully the instructions given to ushers. A Scoville evangelistic campaign regards the external conditions as essential. Light, heat and ventilation must be satisfactory. The light of the gospel is slow to enter, at least with enthusiasm, a dimly lighted building. The spiritual nature will suffer, as well as the lungs, in a poorly ventilated auditorium. It is very difficult to warm up a

Ushers

USED IN SCOVILLE EVANGELISTIC CAMPAIGNS

Christian or Bible Baptism

Christ Was Baptized But Once,

Hence But One Way.

The Scripture references below show His way from His word
Read these references prayerfully from your own Bible, remembering there is no other way but His way
The Bible teaches "One Lord, One Faith, and ONE BAPTISM" Eph 4 3-5

WATER "Can any man forbid **water**, that these should not be baptized, which have received the Holy Spirit as well as we?" Acts 10 47

Much Water "John also was baptized at Aenon near to Salim, because there was **much water** there" John 3 23

Going to the Water "And there **went out to him all** the land of Judea, and they of Jerusalem, and were baptized of him **in the river of Jordan**, confessing their sins" Mark 1 5

Going down into the Water "And they **went down both into the water**, both Philip and the eunuch, and he baptized him" Acts 8 38

Coming up out of the Water "He baptized him, and when they were **come up out of the water**, the Spirit of the Lord caught away Philip that the eunuch saw him no more, and he went on his way rejoicing" Acts 8 38, 39

A Birth "Except a man be **born** of water and of the Spirit, he cannot enter into the kingdom of God" John 3 5

A Burial "**Buried** with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" Col 2 12

A Planting "Know you not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore **we are buried with him by baptism** into death That like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life For if we have been **planted together in the likeness of his death**, we shall be also in the **likeness of his resurrection**" Rom 6 3-5

A Resurrection

Body is Washed "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water" Heb 10.22

Jesus said, "He that believeth and is baptized shall be saved" Mark 16 16

"Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" Acts 2 38

All who made the good confession tonight will please come prepared to be baptized tomorrow night or the following night.

Bring Your Friends to Hear Dr. Scoville (over)

Although this tract was compiled by Dr Scoville it has been used frequently by other preachers and has found its way into books published by our people

USED IN SCOVILLE EVANGELISTIC CAMPAIGNS

What the Great Commentators Say

1 John Calvin (Presbyterian) · "The word 'baptize' signifies to immerse It is certain that immersion was the practice of the primitive church"

2 Luther (Lutheran) "Baptism is a Greek word, and may be translated 'immerse' I would have those who are to be baptized to be altogether dipped"

3 John Wesley (Methodist) "Buried with him by baptism—alluding to the ancient manner of baptizing by immersion"

4 Wall (Episcopalian) "Immersion was in all probability the way in which our blessed Savior, and for certain the way by which the ancient Christians received their baptism"

5 Brenner (Catholic) "For thirteen hundred years was baptism an immersion of the person under water"

6 Macknight (Presbyterian) "In baptism the baptized person is buried under the water" "Christ submitted to be baptized, that is, to be buried under water"

7 Whitfield (Methodist) "It is certain that the word of our text, Rom 6 4, alludes to the matter of baptizing by immersion"

8 Stoudza (a native Greek) "The verb 'baptize' has only one meaning It signifies to plunge Baptism and immersion are identical To say baptism by sprinkling is as if one would say immersion by sprinkling"

9 Jeremiah (Greek patriot) "The ancients did not sprinkle the candidate, but immersed him"

10 St Paul (a Christian) "We are buried with him by baptism"

11 Kitto's Encyclopedia. "The whole person was immersed in water"

12 Encyclopedia Americana "Baptism, that is dipping or immersion"

13 Brande's Encyclopedia "Baptism was originally administered by immersion"

14 Smith's Dictionary "Baptism means immersion"

15 Liddell and Scott "Baptize, to dip in, or under water"

16 Robinson (Presbyterian): "To immerse, to sink"

17 Dr Anthon "The primary meaning of the word is to dip or immerse Sprinkling and pouring are out of the question"

18 Bagster "To dip or immerse"

19 Greenfield "To immerse, submerge, sink"

B Fay Mills was immersed at Northfield, by a Baptist preacher, N H Harraman, the Boston revivalist, was immersed, Major Whittle was immersed, Munhall, co-worker with Moody, was immersed, Henry Farley, the English Evangelist, was immersed

Why were these great men immersed? They answer In giving Bible readings in their meetings they were convinced that Jesus was immersed, and to be loyal to Him, they must go where He goes

Dr Arthur T Pierson, of world-wide missionary fame, the editor of the Missionary Review, a Presbyterian divine, was immersed by the brother of Charles Spurgeon

Jesus said, "He that believeth and is baptized shall be saved" Mark 16.16

HEAR DR. SCOVILLE SPEAK AND MRS. SCOVILLE SING

crowd spiritually when the building is cold. Dr. Scoville insists with invincible determination upon light, heat and air. Then the seating must be satisfactory and the ushers must be as scientific in seating the audience as a chess player in working out his game.

Advertising

To undertake to give in detail the advertising features of a Scoville meeting would require a volume. "A little ink will make a million think." Mention has already been made under a special head of newspaper publicity, but this is only one of the numerous items of advertising. The Campaign Committee has rather extensive paid advertisements in all of the papers. Window cards are put out; cards are printed and distributed for all of the special meetings; billboards are utilized; street car announcements are used. Besides these, the tabernacle itself is adorned with attractive mottoes. A paper is issued entitled *Tabernacle News*. Sometimes after the first edition, if the church has a regular paper, the *Tabernacle News* is discontinued and the local church paper is made the official organ of the revival The number of pieces of literature distributed sometimes runs as high as 100,000.

Meetings for men and women

It is not necessary to analyze the various meetings of the campaign. Dr. Scoville will deliver an average of twenty addresses a week and counting all the prayer meetings, it is conservative to say that at least thirty-five meetings are held each week, directly or indirectly under the auspices of the revival. But special mention should be made of the meetings for men only and women only on Sunday afternoon at three o'clock. These are always attended by vast throngs and the addresses delivered will be remembered to the Judgment Day.

The last week of a Scoville meeting is one of intense activity and deep devotional enthusiasm. Sometimes the unfriendly critic says it is "The high pressure week." This is no defense but a statement of fact. Personally, I can see no harm in having the highest type of enthusiasm. The modern man is accustomed to this in everything else, in business, social and political life. Why should he be afraid of "high pressure" in the holiest enterprise of life?

The last week

The last week is a great one. It may vary, but the one I have especially in mind had many interesting features. It began Tuesday night with a sermon on "The Handwriting on the Wall of Nations." The various patriotic organizations of the city were out in large numbers: the American Legion, the Spanish-American Veterans, the G. A. R., the Woman's Relief Corps and the D. A. R. Mrs. Scoville sang a patriotic medley and gave her solo, "Have You Seen Him in France?"

Wednesday night was everybody's night. The theme was "The Great and Final Judgment," based upon a score or more of Scripture lessons. Mrs. Scoville sang, "I Dreamed That the Great Judgment Morning Had Dawned and the Trumpet Had Blown." On Thursday night the children were out *en masse*. Dr. Scoville featured things of interest to boys and girls from seven to fifteen and a large number of New Testaments were distributed. While it was children's night the adults were urged to take a special interest in young people. On Friday and Saturday nights two themes of special evangelistic appeal were used, "The Bible Hell, or, What the Bible Says about the Lost World" and "The Second Coming of Christ, or, Shall We Know Each Other in Heaven?"

Sunday is always crowded with great things; but the last one especially. If the meeting is a city-wide affair

with all of our churches co-operating, or if it is a county-wide meeting, there will be a big union Sunday School and a basket dinner Dr Scoville follows this with a message on "You Have But One Life to Live, What Will You Do with It?" A call for volunteers to enter Christian service as pastors, Evangelists, foreign or home missionaries, Y. M. C A. or Y. W. C. A workers is given Hundreds of young people are in special Christian service today because of these outstanding consecration meetings.

Then comes the big "Booze" sermon During the days of the strenuous fight for constitutional prohibition that item was featured In these days the bootlegger, the outlaw and the scofflaw come in for drastic treatment It is the unanimous verdict of every community where Dr Scoville delivers this sermon that it is the climax of patriotic fervor and religious enthusiasm. Many a town has been radically changed in its civic and social attitude by this sermon

In another place word has been spoken about the "Thank Offering" for Dr. Scoville The committee that has been working on the matter for several days reports today and an appeal originating with and carried out by the committee is made to the congregation. The local expenses have been cleared up ten days or two weeks earlier and everybody feels the urge of doing something for the company that has made possible such a glorious victory for Christ and the church There is no semblance of getting the people to do what they do not want to do. In fact, it is actually a thank offering

The last hour of the last service of the last day is filled with pathos. It matters not about the number who have accepted Christ, and in his recent meetings one thousand or more is the average, there is a sadness in the realization

that with all the urgency of sermon and song and supplication many will remain outside. When Dr. Scoville has finished his last sermon on "The Books Will Be Opened and the Door Shut" the feeling is unanimous and the verdict is quietly rendered that a great soul has done his best.

The Committees of a Campaign

The lawyer accumulates a vast amount of technical and practical knowledge about trying a lawsuit. The physician learns through the years from books and experience many invaluable things about treating human ills. The successful business man familiarizes himself with industrial facts and economic principles and this knowledge is worth more to him than money. That young man is fortunate indeed who has an opportunity to be associated with one successful in any given enterprise.

But what would you think of the lawyer, the doctor, or the business man who would actually publish to the world the secrets of his success? Only the highest type of altruism could inspire such a thing. Extending the borders of the Kingdom is the work of Evangelism. It is the big business of life Charles Reign Scoville has made a notable success of it

He is willing to give to the world his plan This is found in his organization and the secret of that is in the committees and their duties He is as far from religious mechanics as any man I have ever known. But he does have a definite way of beginning, continuing and ending a campaign. A careful reading of the duties of the various committees, as given by Dr. Scoville, will reveal the plan of a religious statesman and an evangelistic strategist.

From his viewpoint the work has only commenced when the revival is at an end. He makes much of conservation. For the committee thus designated is to be found a complete program, and one that will save any church the embarrassment of a slump if followed to the letter. I am glad

to present in this chapter a list of the committees and their duties in the language of Dr. Scoville himself.

EXECUTIVE COMMITTEE

"We are laborers together with God"—I Corinthians 3.9.

God's work is the most important work on earth Soul-winning is second to nothing. There are two ways to double the ability of an army, by doubling the number of soldiers, or, second, by making sharpshooters and disciplined soldiers of those already enlisted. A revival is for both these purposes, to win new converts and build up in Christ those who are already His.

Wm. M. T. Stead, the celebrated English editor, once said: "Revivalism is Christianity in earnest. History will show that the fruits of a revival are the most permanent things in history."

Dr. A. T. Dixon says: "A church evangelical is a church on ice. A church evangelistic is a church on fire."

Let us faithfully work and most earnestly pray for the exaltation and enthronement of Christ and the Bible to their rightful authority; for a truly marvelous manifestation of the overshadowing love of God; for the personal indwelling of the Holy Spirit; until all God's followers in your city may prove to be God-controlled, Jesus-touched, Holy Spirit-possessed servants of the Most High.

Pray for the erection and rebuilding of family altars; for a revival of Bible study; for the conviction of sin and an open confession of the same; for a genuine reconsecration of all God's children; for the conversion of multitudes and a marvelous turning to the Lord.

1. Where several churches are co-operating in a campaign, two of the biggest, strongest and shrewdest business men, from each church, men of outstanding zeal, abil-

ity and character, should constitute the Executive Committee. When a campaign is held by a single congregation, the church board and the pastor and President of each organization in the church should constitute the Executive Committee.

2. The Executive Committee will have general oversight and will appoint all other committees

3. The committees thus appointed will have full power to act in their respective fields as to work done, manner of doing, expense, etc

4. The Chairman of the Executive Committee will please send me the names and addresses of the Chairman of each of the other committees as soon as they are appointed Please be prompt about this and write names plainly

5. Please impress upon the Chairman of each committee the fact that he will be responsible for the work of his committee. As an assistant Evangelist let him begin with authority and press the work with vigor.

6. I will mail you a copy of the instructions for each committee The Executive Committee should take a whole evening in conjoint session with the Pastor's Committee. After reading the instructions to each committee, appoint the proper persons for that committee.

7. Brethren, if any Chairman or committeeman fails to carry forth his work promptly and thoroughly in its fulness," please let him be quietly removed at once and another "workman who needeth not to be ashamed" appointed in his place. We haven't time to experiment in this meeting. The "King's business requires haste." Let us not go into the battle as picked guards, or in battalions, but as the allies under Generalissimo Foch move forward in solid columns, determined upon nothing less than victory.

BUILDING COMMITTEE

The Building Committee should consist of not more than three men, men of initiative, judgment and pep The Chairman, if possible, should be either an experienced carpenter or contractor. We would suggest that no man representing a lumber company be on this committee as you should be free to secure lumber from any or all the yards. I will mail blue print of tabernacle, platform, and all seating to you and will ask you to follow this to the letter.

We positively refuse to work on any other style of platform than the one in the blue print. It meets the purposes for which the meeting is held.

1. Some years we carry a tabernacle man continually, some years only part of the season as it is an extra and very heavy expense. But one of our men will be with you in time to assist in the erection of the tabernacle.

2. Nearly all of our tabernacles are built by volunteer labor. All the outside construction of the building is done during one day. Sometimes part of the wiring and part of the seating is done at night.

3. To do this, arrangements should be made with the lumber yard for all necessary lumber. The smaller cities usually secure farmers who are glad to furnish their teams for hauling and sometimes teamsters are glad to donate at least half a day with a team.

4. Then four boss carpenters are hired and each of these carpenters have charge of so many men. A certain part of the construction is assigned to them by the Chairman of the Building Committee.

5. Certain men who cannot come and who could not drive a nail if they did often hire a substitute; in other words, "send a hand."

6. The ladies of the churches arrange the luncheon at noon and sometimes at supper time, also. Photographs of the building are taken when the men start the building, then about eleven o'clock and at three o'clock and again before sundown. Newspapers are glad to use such cuts of the building.

7. If the wiring is done as soon as the rafters are up, the building can be lighted, and, if necessary, the seats can be placed and the platform finished that same night. It will be no trouble to get a large number of workers at night.

8. Nothing is more important in the work of your committee than the selecting of the proper site for the tabernacle. Never permit it to be built in a tumble-down part of town, nor among old shacks or dilapidated surroundings of ill repute. Get as near the center of the business section as possible. Most property owners are delighted to donate the use of a lot; but even if it must be rented, secure the best location, regardless of cost, as it will more than pay.

9. The middle section should be as wide a section as you can secure lumber for, sixteen or eighteen feet, at least, and twenty, if possible. You must not put a row of posts down through the middle The pulpit should stand in front of the center of this large middle section.

10. Use an abundance of braces and be exceedingly careful not to permit too many men to get on the roof, or elsewhere, until there is sufficient bracing to hold them. STICK A PIN HERE. DRIVE A NAIL HERE. DO NOT OVERLOOK THIS. The boss carpenter over each set of men must be instructed to keep plenty of braces ahead of the men so that no section will fall down and hurt any one. HEED THIS. HEAR THIS. DO THIS.

11. You can secure a cheap brand of roofing-paper and it must be unrolled lengthwise of the eaves and not up and down the roof It should be lapped sufficiently to not permit rain to go through, and use lath and lath-nails for the edges to hold it down. Winter tabernacles can be covered with cheap building-paper, fastened on with lath, and double the warmth of them.

"Except the Lord build the house, they labor in vain who build it."

"Build it well, whate'er you do;
Build it straight, and grand, and true.
Build it clear and high and broad;
Build it for the eye of God."

WIRING

In wiring the tabernacle for the electric lights, note the following instructions:

1. Put a row of lights over the middle of each section of seats from the front to the back of the tabernacle.

2. Put the wires and the lights clear up against the rafters and use no drop cords whatever.

3. In the middle section run the wiring above the crosspieces, instead of below, and then put the lights and the wires without drop cords. These crosspieces will assist to shield the eyes of the people sitting far back. Place each light about eight inches in front of a crosspiece.

4 Put two or three rows across the choir platform, keeping them up to the same height.

5. We will need three heavy lights about four or five feet in front of the speaker, one in the middle in front, one at the right and one at the left corner of the platform. These wires can be run from the middle row of lights or from the side wires.

6. Run a wire through the side or end of the building over at least each of your main doors, unless you have a strong street light adjacent.

7. Make definite arrangements for the electric light company to take the wiring back, as every foot of this can be used again, and there is no reason why you should have to buy it and pay for it. The same is true also of the switches.

8. Have each of these rows of lights that go the entire length of the tabernacle (over the middle of each section) on a separate switch This permits our tabernacle man to turn on one or two rows early in the evening and then turn on all when the services begin, and as soon as the services are dismissed two or three of the rows can be turned off. This saves a large amount of expense.

9. Lastly, you need not buy reflectors or shields or shades, as square pasteboard cards will do where reflectors or shades are needed.

ADVERTISING COMMITTEE

The Advertising Committee is one of the most important of all. We frequently refer to it as the "Multitude Committee." It is the duty of this committee to reach multitudes. "How shall they believe on him in whom they have not heard?" If you will read the "Acts of Apostles" and underscore the word multitudes, great multitudes, etc, you will discover one of the secrets of the victorious spread of the gospel under the guidance of Spirit-filled men in apostolic days.

1. This committee should consist of two men of large advertising experience. They should be men who have been big promoters, who know the eye-gate is forty times

as strong as the ear-gate and who know the value of printer's ink in both newspaper columns and on big posters.

2 This committee should lay out a systematic advertising campaign until every man, woman and child in your city or county not only knows of the meetings but of the day and date they will begin. Make that an outstanding feature of your advertising. (Never state how long the meetings will continue.)

3. Write every card, poster and newspaper article just as though you were writing it to a person who had never heard of us before. State the facts. Do not overstate them but state them correctly and strongly. Make them pungent with dynamic force. Put pep in your print.

4 Experience has proved that a little card, systematically placed in every house in your city, by a carefully planned system that will not miss one home, is a good introduction. This card should have on one side of it the statement of our coming for a great soul-winning campaign It should name also at least a dozen of the great cities where we have labored, and mention our world tour in Evangelism, how we organized our company of six Evangelists and took them entirely around the globe. This card should also fully give the visible results of a number of our campaigns. If you will write for them, we will gladly furnish you samples of cards used in other meetings.

5. Some committees prefer to use a bill instead of a ticket This bill is usually about ten or twelve inches by fifteen to eighteen inches. Place the cuts or photos of some of the members of our company upon it, and then give the facts as per the suggestion for the card.

6. The Devotional Committee is to take a religious census a few days before the meetings begin and you should have this committee leave another card or poster in every

house. It will be your business to see that the Devotional Committee is supplied with these.

7. Be very careful of the fact that while your pastor and most of your religious people have been thinking of and praying for and arranging for your meeting, that it is your business to reach the man who has been thinking about, talking about and planning for everything in the world except the meetings. Keep that man and his family in mind and advertise in a manner to reach them. Advertise in a manner to reach the unreached.

8. We will mail you a sample window-card which should be placed in the windows of every store, hotel and public place.

9. Some Advertising Committees have preferred to put a pre-meeting card in the windows, a card about 8"x12", with a terse statement:

SCOVILLE IS COMING
WATCH THE PAPERS

This to be printed in very large, plain, bold type letters. Always put a border on every large card.

10. A large canvas banner, three or four feet wide by 20 or 24 feet long, with "Scoville Tonight" has an interest-begetting and attention-compelling force, and keeps the meetings continually before your city. The two words should be very large and cover almost entirely the surface of your banner. The banner should be put on strong telephone or telegraph poles by a heavy wire. Tie a rope from the lower corners of the banner to keep it from winding up or bunching together.

11. In many cities the newspapers are glad to make us either special advertising rates during the campaign, or

their regular rates, and then have us get as many subscriptions as possible and send the paper everywhere. This does three things: It advertises your city; it helps to show your appreciation of your daily papers; and it also helps the meetings. Many have friends or relatives or know former citizens of your city, or students in colleges, to whom they would be glad to send the paper. Others will desire to send it to persons thus far not concerned in religious matters.

12 You should secure several of your pastors and best public speakers to visit the country schools surrounding your city and where possible take a cornetist or soloist or quartette along. You can also hold a brief open-air-meeting in the small towns surrounding yours, and thoroughly announce the forthcoming campaign. Leave posters for their store windows. Where there is a country church, one or two men sent to their regular Sunday morning or evening service with a brief, strong message concerning your meeting will get great results. It will be the duty of the Transportation Committee to furnish autos for this advertising and you may call upon them for the same.

13. Do not overlook sending articles to all the daily and weekly papers published in your county and, if transportation equipment will permit the people to attend, also the adjoining counties.

14. Use any other plans or schemes which your ingenuity can devise and your judgment commend. Get on the job early and play the game square and faithfully until the day the meeting begins. We will take charge of all advertising after we arrive.

Remember that an ounce of preparation is worth a ton of after-effort.

EXTENSION COMMITTEE

"I am become all things to all men that by all means I might save some"

1. If we are to go * * * * preach the gospel to every creature, then we must arrange as many services as possible outside of the tabernacle or church building, where the meetings are held.

2. Before our meetings begin the pastor should organize a Gospel Team of live-wire men and women, of both ability and consecration, and hold as many meetings in surrounding towns and in as many country churches and school-buildings as possible Take either a fine quartette or, better still, your church choir, with you, and carry both bills and tickets announcing the forthcoming campaign and thus create a great expectancy in the "whole region round about" your city.

3. Three or four days before the campaign begins, you should organize four teams to go in automobiles on the same day and give tickets to every country school The teacher will permit you to make a brief talk to the children, and the children will leave tickets in the mail boxes of the farm homes not represented in the schools.

4 You will plan in advance for me to speak and Mrs. Scoville to sing in the Rotary, Kiwanis, Lions, and any and every other civic club. It will be necessary for you to make these dates in advance, otherwise I may not be able to appear before them (as we should do) in the first two weeks of the meeting. The same arrangements will please be made with the principals of the high schools and grade school.

5 We carry workers with us who hold Noonday Meetings at all mills, shops, and factories, and occasionally in

large department stores. These meetings are held once every week in each place and your Extension Committee will give a definite day to each one of these. It may be necessary to have two or three of these the same day if there are enough factories to require it. I will go to each of these places at least once myself and will go many times whenever and wherever possible

6. We wish to hold once a week a Parlor Meeting. Please appoint one of your wealthiest and most influential ladies as Chairman of the Parlor Meeting Committee She will arrange to invite all the women of the Federated Clubs and the first meeting should be at her own home. These women come by invitation only. I will give a Parlor Lecture and Mrs Scoville will sing several high-class numbers, and thus obtain a hearing of many persons who would not be reached otherwise.

7. Our extension workers frequently hold meetings on the streets Saturday afternoons. Announcements can be made at that time and tickets put out and reach a large outside constituency. You will watch for announcements of public sales and any and all other school, agricultural or other gatherings where a brief statement can be made and advertising literature put out.

8. Please appoint an Extension Committee composed of two men and one woman. They must be of A-caliber, up-to-the-minute in pep and decision, who will be on the look-out continually for every possible opportunity of extension work.

DEVOTIONAL COMMITTEE

"Men ought always to pray." "The effectual, fervent prayer of a righteous man availeth much."

The Devotional Committee shall consist of the Presidents of the Ladies' Aid and Women's Missionary Society, and

the Presidents of any or every other woman's organization in the church.

1. This committee should be greatly enlarged to include about seventy of the best lady Christian workers in your city.

2. This committee will have charge of the spiritual preparation in every portion of your city, and should organize prayer meetings in each two blocks square, that is, two blocks each way, making four blocks to each section.

3. Begin at least a month before the meetings are to open and thoroughly organize for this by districting your city as follows:

(a) Divide your city into four or eight zones, according to the size of the city and natural divisions, such as railroads, rivers, etc. Place one good, responsible woman of commanding ability over each section.

(b) Divide those large zones into four or more districts each, with a sub-chairman over each of these districts. Each sub-chairman should divide her district of the city into sections as stated above; that is, two blocks each way.

4. Each of these two-blocks-square sections will constitute a prayer meeting unit and the most devout and consecrated woman in that small section should be leader for that section. She should report all prayer meetings, the number attending, the number of prayers offered, and requests for prayer, and the number of calls made, to the Chairman over her district.

5. Prior to the opening of our meetings, prayer meetings should be held twice a week in each district. These can be held either in the daytime or at night, and should not be placed on the regular prayer meeting night of the church, and should not last over one hour.

6. After the meetings begin, these prayer meetings will

be held daily from 10.00 A. M. to 10:45 A M. on Tuesday, Wednesday, Thursday and Friday of each week while the campaign lasts These meetings may be held in the same home each time or changed from home to home, the latter usually being considered best. If there is a church located in your section and several sections wish to go together for prayer meeting one morning each week, that can be so arranged.

7. The Chairman of the section and the lady in whose home the prayer meeting is to be held in that section should visit each and every house in the two blocks square and give a personal invitation both to the morning prayer meeting and to the nightly services at the tabernacle or church.

8. The Chairman of the Devotional Committee should secure from the Chairman of the Advertising Committee large, heavy, pasteboard cards, at least 8″x12″ in dimension, with the following printed upon them·

PRAY HERE	**PRAY HERE**
10 A. M TODAY	10 A M. TOMORROW
(On one side)	(On other side)

This card should be placed in the yard or on the front porch with the correct side displayed

9. This committee should see that the forthcoming campaign is announced at all church and Sunday School services and that all church prayer meetings for at least one month in advance are entirely turned to the interest of the forthcoming revival. The organizational can never take the place of the spiritual.

10. A religious census should be taken of your city a week before the campaign begins by this committee assisted by the pastors and as many men as you can enlist. The members of the Young People's Societies, who are always delighted to serve, should also be responsible for this census being taken.

(a) No public announcement should be made of the day the census is to be taken as some might make it convenient to be away from home.

(b) The census should be taken all over the city on the same day. Take it during the forenoon when people are at home. The committee should begin at exactly the same hour in all parts of the city.

(c) Sample cards will be mailed to your Chairman, and the entire COMMITTEE OF SEVENTY should be called together for definite instructions

(d) This committee should go two and two and should carry advertising cards or bills announcing the revival, and leave one at each and every house, whether occupants are at home or not. This bill will be furnished by the Advertising Committee and will give information relative to our other great campaigns held in other cities and also a number of testimonials as to our work This card or bill should announce the exact date of the meeting. Please see to it that no house is missed as the conversion of a whole family may depend upon this one call

COMMITTEE ON USHERS

"I brought them into the house of the Lord" "For a day in thy courts is better than a thousand I had rather be a doorkeeper in the house of my God."—Jeremiah 35:4, Psalm 84.10.

Arrival.—Please be at your position when the doors are opened at seven o'clock sharp each evening, or thirty minutes before the opening time of services.

Position.—Your position will be assigned by the Chief Usher. Please keep the same sections on all occasions.

Badges.—Your side of the house will wear a certain color. Keep that color. The badge should be worn to distinguish the ushers from the audience.

Seating.—The front seats should be filled first. Seat people where you want them to go, not where they prefer. Seat no one during the singing of solo, duet or quartette, or during a Scripture lesson or prayer. Request them to stand quietly inside the door until solo, Scripture lesson or prayer is finished.

Offering.—Always begin at the front seats of your section and end with the back seats Give the basket to person next to the aisle, let him hand it to the next, etc. Make all take hold of the basket. Let it go across from aisle to aisle. Have two ushers pass basket to choir and preachers, always beginning with the preachers. Let those passing the baskets always put their offering in first. It will help others to give. Let the aisle ushers carry the offering to the rear, where the Treasurer will receive it.

Cards.—Begin at the front to give out cards. That none may escape, let the Chief Usher or his assistant stay at the door and always give cards or invitations and shake hands with any that may leave before the sermon is finished or audience dismissed.

Closed Door.—Always close the door after the first two songs, then open it only as people come in. Never allow door opened for persons to come in or go out during the invitation song. THIS MUST BE OBEYED.

Absence.—Ushers who cannot be present at any service should notify the Chief Usher the night before without fail.

Greetings—The Chief Usher will shake hands with all as they enter. The ushers should greet as many as possible at close of service and bid them "Come again," especially the new faces in your section Your badge labels you a "Christian," your words and kindliness will tell for Christ

Spirit.—We all understand that we are to do our work in a quiet, earnest and prayerful spirit. Always be seated yourself IN YOUR OWN SECTION after sermon begins. The Chief Usher should never permit the ushers to be bunched at the door Keep each usher in his own section, both during the opening services and during the sermon People may be taken sick or a child may begin to disturb the services, then the usher is needed instantly During the invitation ushers can be free to assist in personal work in any part of the auditorium.

Assistant Ushers—Please appoint one lady for every five seats in each section of tabernacle, godly women of good report to do a special work of which I will inform them upon my arrival. This work is as important as mine, and they must be women who will attend regularly.

Air.—The ushers will watch for every opportunity to ventilate the building. More meetings are smothered out than frozen out. Whenever the whole audience stands to sing and pure air is needed, throw doors and windows wide open and flood the auditorium with pure air. If in the middle of a sermon the air should become bad and we ask for the windows to be opened for one minute, hold window open with watch in hand exactly one minute, then without announcement, close the window

Note—The Executive Committee can see plainly by the above that only fine appearing Christian men of the very best quality should be selected as ushers. We want men, not boys.

"He that is greatest among you shall be your servant"

MUSIC COMMITTEE

"Serve the Lord with gladness, come before his presence with singing."—Psalm 100:2.

The Music Committee should consist of four persons, with both tact and talent along this line, from each church. One of these should be the most influential person in the church choir, another should be some man or woman who is thoroughly acquainted with and has great influence among the young people of the Sunday School; another should be a person who has this same influence in the church; and the fourth should be a young person from the Young People's Society.

Each singer will be assigned a special seat. This seat will be numbered, and this number placed in his or her hymn book. Singers will be admitted at the stage or platform door of the tabernacle and go at once to their places on the platform.

Song Books.—Several hundred song books will be shipped to the Chairman of the Music Committee in advance. The Chairman of the Music Committee should take charge of these books and carefully count them and be responsible for them. The most able song leader in your city should be chosen to drill the big choir. Each singer should buy his or her own book and place his or her name in same from the start. The song books must not be sold to the public generally until after the meetings begin.

Chorus Choir.—You will each please secure the names of as many singers as you can possibly constrain to join the chorus choir, or as many as you can seat upon the platform. We should have at least 300 to 500 voices in the chorus and as many more as possible. Quantity as well as quality is needed. Do not be afraid to invite those who do not read music readily, and they may or may not be

members of any church. Hundreds have been converted from our great choirs.

Badges—We will bring badges to be worn by the members of the chorus, and they must be bound by an "Iron Clad Pledge" to be present at all possible services. Sample of the choir cards will be mailed to you in advance.

Leader.—Our Musical Director will take charge of all the music upon our arrival. He will direct the big choir and select all songs for special sermons, etc. Mrs. Scoville will have full charge of the solos and special duets, quartettes, etc.

Suggestion.—Please do not select, nor ask for the privilege of bringing in some especially talented friend to sing some solo, such that cannot help souls to Christ. You might as well preach a sermon without words as sing a song thus

Promptness—Singers must be on time These services will begin promptly, at the exact moment announced or advertised.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"—Ephesians 5:19.

FINANCE COMMITTEE

The Finance Committee should consist of three men. They should be men of high standing and great influence in financial circles in your city.

1. This committee will have full charge of all finances connected with the local expense of the meetings and should be given full power to act in its sphere, the same as the other committees.

2. You will receive and pay all bills presented by the other committees. Each committee is to determine the

amount to be expended in its own work and the Chairman of each committee is to sign any and all bills presented by his committee and will be responsible for the correct amount of the same. You must insist on a written, itemized statement in each and every case.

3. Our contract with your church calls for the taking of a special offering in each church prior to our arrival. It is specifically understood that no one, or two, or three men are to pay this for any church, as we want the greatest possible number of persons to each put a dollar into the fund. It is strictly an advertising and enlisting scheme It gets the people to take a keener interest in the meetings, gets them to talking about and praying for the revival This money will be used in paying our traveling expenses and should the amount not be sufficient, the rest can be paid from the nightly offerings. But each church must take this offering at a regular public service, by putting out and taking up envelopes prepared for the same.

4. Collections will be taken nightly during the campaign, until your Finance Committee instructs us that there is a sufficient amount raised to pay for the construction of tabernacle (if one is built), the rent of the lumber, lighting of auditorium, advertising, board and room of evangelistic company, and other expenses of your different committees. As soon as the Finance Committee states a sufficient amount is raised for these expenses, then the nightly offering will cease.

5. The Finance Committee will select a Treasurer, who will pay all bills by check, the same being signed by himself, and shall keep a strict book-account of the same. The Treasurer will furnish the Executive Committee and myself a full, itemized report.

6. Your church is not required to put up any guarantee for us, and if the dealer from whom you secure the lumber requires it, you can get forty men to sign an agreement to give $50 00 each, if necessary, to secure the lumber until the same is paid. Permit me to add that no guarantor has ever been required in any of our meetings to pay a cent.

7. You will, without fail, have the tabernacle insured, from the very first day of its construction.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it "—Malachi 3 10

YOUNG PEOPLE'S COMMITTEE

The President and Secretary of the Senior Young People's Societies of each church should constitute this committee.

This committee may select one extra person from each society and also add the President of each Intermediate Society, if they think it best

The old quotation, "Old men for counsel and young men for war," is as true as ever, and the young people must line up solidly in this Christian warfare, both for Christ and against sin.

1. The Young People's Societies in each church, for at least four weeks before the meetings begin, should give all their time in the discussion of and prayer for the forthcoming evangelistic campaign

2. As far as possible they should back up the weekly prayer meetings and the sectional prayer meetings which are under the direction of the Devotional Committee, and

lend every possible influence to help grip the city in a great prayer wave.

3. Each Society should furnish the largest possible quota to the chorus choir.

4. Prayer lists should be made out, also the names of all persons whom your different members wish to see reached for Christ and the church should be listed.

Let the Young People's Societies urge the older church members also to make out these lists and become both examples and leaders in this most necessary of all work

THE BUSINESS GIRLS COMMITTEE

The committee to arrange for the work among the business girls will be chosen by the pastors and Executive Committee. The Chairman is to be a public-spirited woman of executive ability to represent the work as a whole. The committee will be composed of three ladies from each church co-operating in the campaign, also three ladies from any other organization which will assist in this particular branch of the work. Each pastor will choose one lady from his church and she will choose two more from her own church to work with her.

The aim of this work is to get the business girls of the city together, that they may know each other; also that they may be brought into direct contact with the churches and the revival that is in progress; also, to establish a common cause and friendship between the Christian business girls and the business girls who are not Christians or not directly connected with any church.

The ladies of the various churches will serve a simple luncheon to the girls each Wednesday and Thursday during the campaign. The girls will be asked to pay twenty-

five cents for this luncheon, not as a means of income for the churches, but simply to defray the expense that is connected with the luncheon The menu for this luncheon will be discussed by Mrs. Scoville at the committee meeting with the ladies before the lunches begin.

The luncheons will be served cafeteria style. In every way it will be necessary to conserve time so that the girls may pass from the lunch room into the assembly room where the Bible lesson will be discussed. In order to do this, we have found it best to serve a plate lunch without a dessert, unless that dessert can be placed on the plate If trays are used, the ladies can use their judgment in regard to the dessert; but an extra serving takes extra time and as the girls have a very limited noon hour, the aim is to give as much time to the Bible study as possible.

The Chairman of the Committee will be present at each luncheon. The church serving the lunch will have her three ladies present as mentioned above, with just as few others assisting them as is possible. It has been found best to limit the number of ladies serving to five, as this number can easily handle the luncheon and with less confusion than if there is a larger number of ladies in the dining-hall. Whatever is served to the girls must be brought to the hall prepared beforehand.

We have also found it best for the Chairman from each church appointed by her pastor to attend the luncheon before the church is to serve. By this method, we do not start any luncheon after the first with an entirely new force of women.

The time for serving the lunches will be discussed with the ladies at the committee meetings held previous to the first lunch The time usually varies from eleven to eleven-thirty, the local conditions determining what is best in regard to this.

A small invitation card will be printed by the Advertising Committee sufficient in number to reach all of the business girls in the city. These cards will be turned over to the General Chairman of the Business Girls Committee and she will divide the city into as many sections as is necessary. Each lady will be given her portion in which to individually give out the cards to the business girls. This distribution of cards is to take place just once and this to be the Tuesday previous to the first luncheon. As this work is not repeated during the entire campaign it is very necessary that the cards be placed individually into the hands of each business girl.

The place for the lunches will be decided by the Business Girls Committee consulting with Mrs. Scoville and the pastors

TRANSPORTATION COMMITTEE

The Transportation Committee should consist of two persons only. They should be owners of automobiles who could kindly commandeer the machines of others when necessary or in an emergency.

1 This committee will furnish a car or transportation for the company to the morning prayer meetings and to the noonday meetings to be held in shops, factories or mills.

2. The committee will furnish transportation to neighboring towns or country school houses where afternoon services are held or to places where special Monday night meetings are held

3. You will also arrange for any interurban, railroad, or auto excursions from neighboring towns and also work up special delegations from schools, stores, factories, mines, oil fields or special church nights, etc.

4. Also this committee will inform the Chief Usher as to how many seats to reserve for the nightly delegations.

5. In case of an exceedingly stormy night and our home is far from the tabernacle, you will see that the members of our company are taken to and from the meeting. Under all other circumstances, we are to take care of ourselves without any expense or attention from the Transportation Committee

ENTERTAINMENT COMMITTEE

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"

The Entertainment Committee should consist of three ladies from three different churches In single church meetings special instructions will be given as to the appointment of the committee

1. Experience has taught us that the cheapest possible way to entertain the company is to secure a house and let us live together and either bring our own cook or hire one in your city. As we are up late every night in the year, it is necessary to have late breakfasts and exceedingly early suppers, at 5:30 P. M. So from the standpoint of our efficiency, as well as your economy, it is the best to secure a house.

2. Sometimes a family is out of the city and their house can be easily rented. Sometimes a husband and wife, or pastor and wife, will turn over their house to the committee and the committee pay their board and room at a hotel.

3. Quite frequently an empty house is seceured and each church furnishes one room, and the linen for the same, which is changed weekly. This is by far the least expensive plan.

4. Any one of these plans is agreeable to us, and the Chairman of your committee can write us relative to the number of rooms needed and the number of persons in our evangelistic company. One of our party will order the food and look after all details of securing provisions after we arrive.

5. Wherever it is at all possible, secure a house near the tabernacle.

6 It is definitely understood that we have the house to ourselves Experience has proven that this is best. If some other person or persons are in the house we disturb him or them by coming in late, and if he or they get out early in the morning, our much needed rest is disturbed.

PERSONAL WORKERS COMMITTEE

The greatest privilege afforded to anyone during our meetings is yours, the privilege to speak a kind word about our Father and our Christ to a lost and wandering soul, and that, too, just after a soul-stirring message has prepared the way.

The people may forget message, messenger, songs and singers, but never will they forget the one who, from a sincere heart, face to face speaks to them and leads them to Christ. Your work will count throughout eternity. Yours is the greatest work of the revival.

We've chosen you to this most important work because of your good report before men, and upon the recommendation of your pastor. You won't disappoint us, your pastor and our God, will you?

INSTRUCTIONS

1. Keep sweet, whatever may take place. Keep sweet, for otherwise you weaken yourself and will displease God,

and may possibly drive some lost soul away from the influence of the meetings

2. Be on time if possible But if delayed, go directly to your section when you enter the building and if for any reason you cannot be present one evening, secure some reliable, consecrated person to take your place. Then notify your Captain of the change. The pastors and ushers do this, we must not do less.

3. Be in your section every night. Greet every one in it with a hand-shake and a hearty good-will; a "Glad you're here," etc.

4. The gospel invitation may be extended any night. Let us get acquainted with the people who come to our sections and be "on the job" when it is extended.

5. Leave your section to do work elsewhere only when you want to speak to a friend about Christ in another section, then return promptly. This will distribute workers equally in every part of the building every night.

6. Don't hesitate to call on members of the evangelistic company, pastors and others to help with certain individuals when you deem it necessary.

7. When Christian people raise their hands, as they will be required to do, watch, locate those who are not members Speak to them, win them.

8. Work every night, all the time; don't give up, and you'll come rejoicing at the close of the revival with a score won by your tireless, ceaseless efforts, and be a stronger servant of our great Christ. It isn't a duty, it's a privilege Let us be faithful.

9. *Keep praying*—Pray for all those in your section.

10. *To the Captain and Lieutenant:* Get your workers together before the revival begins, read this to them. Take

a whole evening and get started right. Make great plans for Christ. He is with us. He is our Partner.

If for any reason one of your workers should be detained from the services consecutively, appoint another and report to your pastor, or ask him for one to supply the vacancy.

11. Do your best to get all the workers you need. God bless every one of you! We are praying for you and depending upon you. "Can the Lord and the lost depend upon you?"

CONSERVATION COMMITTEE

"Keep on Keeping on"

Cheerful optimism

1 Always speak highly of the work of the King and the Kingdom.

2. Speak highly of the evangelistic campaign and state frankly that you want to conserve its results.

3. Speak highly of the local organized church and state frankly that you want to conserve its interests.

4. Speak highly of the step taken by the converts; inspire them; do not chide or scold them. State frankly that you want to help them to "grow in grace and in the knowledge of the truth." A cheerful optimism, not a whip nor a whine, will win. Vinegar never catches flies.

A personal letter

A personal letter, written by the pastor to each convert immediately after the meeting closes, will be of incalculable value. It calls the attention of the convert to the fact that the pastor is personally interested in his spiritual welfare. These letters can be mimeographed and you could easily get two or three form letters. Where there are three members in the same family, different forms could be sent

to each person, that is, if the pastor thinks this is necessary. In some families one letter could do for the whole family. The individual letter is much the best. In this letter it would be well to invite them to a special service for the converts the next Sunday morning after the meetings close. Personally, I do not believe in having the converts sit alone, but I do believe in addressing an entire sermon to them, pointing out plainly their Christian privileges and their duties, also the duty and responsibility of the old members of the church to these new people. New converts will walk straight if the old members stop wobbling.

A personal call from the pastor

Each new home and each convert in the old homes should be called upon by the pastor It will take much time and possibly the expense of an automobile, but it will pay. A minister in the home is both a blessing and a benediction.

Brethren visit total membership

Some Sunday afternoon within two months from the time the meetings close, arrange for the men of your church or churches to call upon your entire membership. These men can go two and two and in a single Sunday afternoon call on every home in the church. This gets glorious results. It is not only a blessing to the men who do the calling, but upon those upon whom they call, and helps to make the members feel that you have a great big church family.

Personal interest

1. Have converts' classes at a definite hour when you will meet a given number, say all those who are over 30 years old; and the next time all those from 21 to 30, then 14 to 20, then all children 13 and under. Talk to them individually. Rivet their minds on a few definite verses.

Lead them to a full surrender to the will of the Lord, to a definite obedience to His divine commands, and to consecration for service. We are saved to serve, not to loaf.

2. Let them know that you are their spiritual advisor and friend in everything and the church is their spiritual home. Talk to each group about the work best suited to their respective ages. Tell them how the Master and their pastor are counting on them.

Committee of One Hundred

1. The best men and best women of your church should each take one or two converts to look after for a year. They should visit the person or persons of their charge. They should notice when they are absent and go search for them "until they find" them. When they find it absolutely necessary, let them secure the pastor's assistance.

2. The "Big Brother" plan of each man looking after some one boy for a year, and in the same way each lady looking after some one girl as her definite charge, the said brother or sister to become the shepherd of such a lamb for one year, gets glorious results

3. In some churches we have had the pastor to select half the men of the church and then have each man choose a fellow to work with him and these two men take four to look after for one year. The ladies can do this same thing. These two should put the names of four on a card and check the same, marking the Sundays they are present or absent, and by so doing the church has a systematic card index report. By this plan the pastor will have a great bunch of boosters to continually back up his work.

The first Sunday after the meetings close

1. The first Sunday after the meetings close is called "Go to Church Sunday." Bill the town with both window

cards and tickets, saying "Go to Church Sunday" on them. Let the churches divide the expenses of this advertising equally. A sermon on "They continued steadfastly," Acts 2:42, or "Growing in grace," or some such text would be appropriate to new converts.

2. Many churches give new converts charge of the ushering on new converts day. Have the choir, also, composed of the new members The church should be decorated by a committee of new members. As far as possible give them all some part in the service. Of course, every convert should be notified of this day as per the personal letter referred to above.

The first prayer meeting

1. The first prayer meeting after the meetings close should be announced as "An Echo Meeting."

2. If possible, the pastor himself should lead this meeting.

3. A strenuous effort should be made to get out the entire church membership, both old and new. The prayer meeting is usually the spiritual thermometer of the church. Start the converts right by starting them in prayer. "Well begun is half done." They can get along better a whole day without bread than they can a whole day without prayer.

4. Everyone should be urged to give echoes of the great campaign. That is, tell them to speak of what impressed them most, what sermon or what thought in the sermon, what solo or what song or what personal work, etc., most impressed their life. By this means you will get many new people, as well as old people, to speak freely. You can then boost the work for your future prayer meetings. I am an Evangelist today because I attended the new con-

verts' prayer meeting every Monday night for a year after I was converted and I frequently attended the older members' prayer meeting also on Thursday night.

Reception to new members

1. Each church should hold a reception for new members within ten days or two weeks from the time the meetings close. At this reception a piece of white tissue paper, 1″x3″, can be pinned on the lapels of coats or on dresses of those who have become new members of your congregation, whether they ever have been members elsewhere or not. This gives you a chance to know all your new members. Pin a pink tissue badge on those who have been members of the church one year or longer, a blue badge on those who are just friends or visitors.

2. Where you have a number of charter members of the congregation, it is well to have them wear a royal purple badge. I wouldn't put them on anybody except the charter members.

3. The whole church building should be lighted up that night. The people should be urged to look over your entire plant and be made to feel at home therein. You should have a good Reception Committee consisting of the pastor and his wife and the officiary of the church, to receive people as they come in. Have a committee from the Young People's Society to pin the badges on the guests as they arrive at the door. This adds much to the occasion. Keep the people moving about, visiting and becoming acquainted, for the first hour. Have a special committee to look after the timid and bashful people.

4. After the people have been visiting for at least an hour, then they should be called together by the pastor and if possible you should have all the heads of departments of your church, that is, President or Superintendent

of each society, seated on the platform. Each one of these department leaders should give a few words of welcome and, as briefly as possible, explain the organization of which he or she is the head. TELL EXACTLY WHAT THE SOCIETY DOES, who should become members, etc. This will mean more to the future of your work than I am able to explain here. The new members will be quick to see that you have a beehive, a power house, and not a cold storage plant.

Enlistment

At the close of this service you should put out an Enlistment Card with the name of every society of your church upon it. Leave plenty of room for the converts to mark an X in front of the society or each society he or she will want to join Include Sunday School scholars, Sunday School teachers, and Mission School workers. Of course, you will place there also the name of each and every organization in your church. The back of this card should be given over to finances and all members, both old and new, whether they have made a pledge before or not, should either mark down what they have been giving or what they are willing to give each Sunday for the work of the King and the Kingdom This should include both gifts to the support of the local church, to benevolences and to world-wide missions. Malachi 3:9 and 10 should be read, a challenge and prophecy. God is ready to fulfil His part, are you?

Here the pastor should give a brief address on "Stewardship" before this part of the card is filled out.

Prayer meetings

The prayer meeting is the spiritual thermometer of the church.

1. Some of our pastors have continued our sectional prayer meetings by wards or districts, holding these once a week for one month. The pastor takes with him one person from each department of the church and thus helps to discover every possible person in that community who is interested in the church. These meetings are held in a private residence, each one on a different night of the week, but all coming together at the church on the regular prayer-meeting night.

2. Some pastors put on the reception to new members the first prayer-meeting night after the revival, and then each week after that have the men come direct from their places of business to the church and have their suppers at the church. Some of our churches charge the exact cost of the food for this supper. Other churches have the ladies each bring one dish and by this plan there are no expenses. People who prefer not to come to the supper can come immediately afterward. Prayer meeting begins early and closes early.

3. The most successful prayer-meeting plan which I have discovered is that used by Brother Everett Smith. Three separate and distinct committees are appointed:

(a) One to choose leaders and subjects.

(b) One to lead the music and select all special numbers.

(c) One, the Welcome Committee, to meet and greet, and not only welcome but to thoroughly introduce all strangers and visitors.

(a) This first committee selects leaders six months in advance. This leader can take up any topic of local, spiritual, political, educational, national or international interest. He knows he has but one meeting to lead in the year. He selects the men and women he wants to discuss this topic and they are given only three to five minutes each.

He can bring speakers from any surrounding city or from any other church.

After these special speakers have finished he can throw the meeting open to general discussion if he wishes.

(b) The Music Committee is responsible for the best possible music. One person has charge of the music one night only in the year. He or she can spend as much money as they wish on this one night as they must make good and not make excuses.

There are frequently talented people visiting the city or living in adjacent towns, and when the whole church is taught to expect something extraordinary every prayer meeting night, the prayer meeting has the right of way and is one of the most popular gatherings in the city

The person who selects this musical program is to pay for it himself or herself, but since it comes but once a year they are willing to put some funds, as well as faith and force, into the service.

(c) The Handshaking or Welcome Committee, can be composed of the most bashful members and new members who are not yet sufficiently trained to be put on the committee of leaders or the Music Committee. This committee, like the others, is responsible for one night in the year only and they can have guests, or members of honor, to be in line, and people from other churches or other cities will be glad to be placed in this short reception line.

This committee also gathers valuable information concerning newcomers and new families and people recently interested in the church. All this information is tabulated by the committee and turned over to the pastor.

The prayer meeting is to last exactly one hour. No matter who is speaking or who is not speaking, the leader

sounds the gong, announces the hymn, and the service is dismissed promptly.

If every church in the Brotherhood would put on this kind of prayer meeting for one year, reserving sufficient time at the close for definite, persistent, prevailing prayer, they would reach a new spiritual high tide and revival fires would break out everywhere and a conflagration of righteousness throughout Christendom would soon be on.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" and trusting that you will see that nothing is more important than the conservation of results and assuring you that you have prayers to this end and that you and yours may always do His will, I am

Yours in Jesus for His glory,

CHARLES REIGN SCOVILLE.

A County-Wide Campaign

I am sure it would be impossible to give the exact origin of the county-wide evangelistic campaign The most ardent admirer of Dr. Scoville is not bold enough to claim that he is the originator of the idea But it is a fact that he has popularized it and is bringing it effectively to the attention of our people. His own program naturally changed so that he has come to think in terms of the county, or some unit in which the churches may co-operate in a great soul-saving campaign. He has the advantage of a large company and his leadership is so thoroughly established that when he espouses a method, it immediately becomes operative in a big way. My opinion is that we have come to a new day, in which we shall actually plan to evangelize our entire nation, by states and regions, through county co-operation

The county is the political unit in most of the states of the Union. Because of this it is not difficult to arouse the interest of a county in a county-wide meeting As a rule such meetings are held at the county seat. The courthouse is there; all of the county officials are there; the big banks of the county are there; the leaders of the social, political and industrial life are there A county-wide meeting, heading up in the county seat, has many sentimental advantages and the people can be induced to support it.

A county-wide revival needs an official newspaper even more than a single church campaign. The organ of the company is *The Tabernacle News.* If the central church has a local church paper, or if there is one in the county, it is usually best to make the paper in existence the official

organ of the meeting. In Delaware County, Indiana, *The Searchlight,* published by the Muncie Church was made the organ for the revival This paper was issued Saturday. It gave a summary of the past week and contained announcement for the following It was taken by the pastors in the campaign to their respective churches and given quite general distribution at the Sunday morning service. In fact, the paper was one of the most effective advertising agencies of the meeting.

The Tabernacle News, the official organ of the Scoville Evangelistic Company, Friday, December 28, 1923, announced the campaign in Muncie and Delaware County.

"Seven plain Churches of Christ are co-operating in this great campaign. They have a county organization known as the Delaware County Co-operation of the Disciples of Christ. G. S McGaughey, pastor of the Daleville Christian Church, is the president of the co-operation The other churches and ministers are: Yorktown, A E. Conner, Cowan, J. E. Hawes; Tabor, J. E. Hawes; Eaton, R. T. Gwyn; Congerville, Muncie, C. A. Sanders; and Jackson Street, Muncie, S. G. Fisher.

"For several years past these churches have been working together in a happy fellowship. Except in the summer, they have had monthly gatherings in first one church and then another, wherein the progress of the work in each church has been reported and plans adopted for bettering the work. It was in one of these meetings that the idea of this great evangelistic campaign was born.

"Each of these churches will swing its entire force so far as possible behind these meetings. While the churches outside of Muncie will not be able to merge their Sunday services with those in Muncie, they will attend the Sunday afternoon meetings and the week night meetings and help in all the various phases of the work.

"It is the plan of the evangelistic party to visit every church in the county as many times as possible. In every way possible the claim of Christ is going to be pressed home on the entire county."

Naturally, this chapter will deal primarily with the Delaware County Campaign, and for that reason it will be well for us to study briefly the Churches of Christ in that county. There are seven such churches in Delaware County, Indiana: Two of these are in Muncie, the Jackson Street Church and the Congerville Church. Tabor is a substantial country church and the other four, Daleville, Yorktown, Eaton and Cowan, are first-class town churches. Our cause was established in this county soon after the Civil War. Daleville, the first church, had its beginning in the Center School House, in Salem Township Brethren Hartley and Hurtsel conducted a meeting there. From this came the Daleville and Middletown congregations Benjamin Franklin preached for these churches in the early days of their history. Sometime in the seventies a church was erected in Daleville. This congregation has the distinction of being the oldest church in the county and the mother of the Jackson Street Church, Muncie, one of the strongest churches in Eastern Indiana. A county-wide Scoville evangelistic meeting was the subject of conference and conversation in several county meetings for a year.

There are two forms of government in religion as well as politics. These are the autocratic and the democratic The autocratic governs from above; the democratic begins with the masses. In religion we have every type of government from the Roman Catholic hierarchy to the mob rule of the independent religious cranks on the side street. Our people have started out to give a demonstration in

religious democracy. But we have almost gone to seed on independency We need the authority of fraternal co-operation. We must restore the democracy of the New Testament church. There is nothing that will help this cause like a county-wide co-operative meeting.

At the opening of the meeting there is a friendly contest for a big American flag This arouses a great deal of interest and brings large delegations from all over the county. It might be well to state here, that in a county-wide campaign, it is customary to have all of the preachers occupy their own pulpits Sunday mornings, and then, if it is at all possible, get them to attend the central service in the evening. The opening contest is based upon the attendance the first Sunday afternoon, and is usually a per capita affair. Later on in the meeting, when there is a tendency for the individual churches to begin magnifying their own congregational work either because of the length of the campaign, or because attention to the new members secured seems to demand it, another contest is announced. The award in this instance may be varied, but in the Muncie, Indiana, meeting a large pulpit Bible was suggested. In this contest, the rating is based upon the mileage traveled by the members of a church, counting the distance from the outside church to the tabernacle or place where the meeting is held and return. That is, if the distance is ten miles and there are twenty people present, the count is four hundred points. The motive is worthy and the rivalry legitimate. It is an illustration of provoking one another to good works

The one-night revival is also a big feature. The plan is to use Monday night, which is ordinarily rest night, in holding these revivals. Whenever it can be done someone visits the church the Sunday before the coming of the evangelistic party and organizes for the occasion. Every class

is visited and urged to have a one hundred per cent attendance on the following night. The plan is for every member of each class to be present and seated with the teacher. Mottoes are given by the various classes. A free six o'clock supper is served by the ladies of the church. Dr. Scoville spends every minute of the time until the evening service in getting acquainted with the people. He can shake hands with as many people in the same length of time as William Jennings Bryan This breaks down all barriers and establishes a freedom that nothing else could Scoville says you can't have a revival when everybody feels "like a stray cat in a strange garret." The evening service is introduced by an enthusiastic musical program and the sermon is the best that Scoville can give. He never fails to have a good ingathering The Monday night revival results as follows in the Delaware County Campaign: Eaton, 23, Tabor, 24, Daleville, 16; Yorktown, 28; Cowan, 10, Congerville, 10 The total number of additions to these churches was: Eaton, 35, Daleville, 22; Cowan, 24; Tabor, 37; Yorktown, 36, Congerville, 115.

A collection is always taken at the meeting on Monday night, but it is left with the local congregation. This is a distinct change in the original program When Scoville began this type of work, it was customary to turn the money over to the central treasury, to apply on the expenses of the meetings In a few instances this was misunderstood, the people getting the impression that the evangelistic team was out simply to get the money It not only overcomes that objection, but in the end it will really mean more for the expenses of the meeting than otherwise.

Scoville is strong on tickets and his psychology is good. Many a man will attend a meeting for which he has a ticket who would ignore it otherwise. He is just as particular to see that these tickets are distributed among the outside

churches co-operating as he is at the central church where the meeting is held. In some cases, members of his team and volunteer workers visit a large number of the country and village schools to distribute tickets and make announcements of the meeting.

The fifth Sunday morning of the meeting is a field day. All of the members of the evangelistic company visit the co-operating churches. There may not be a sufficient number to go to all of them, but there will be enough to make it a real field day in the interest of the county program. The ingatherings are usually quite marked. This further adds to the county enthusiasm, and makes the country and city people feel that they are one in the meeting With more or less vibration field day is carried out and on the last Sunday afternoon there is a rally of all churches and a great program on Christian Unity.

In the chapter on technique of the campaign there is a section on cottage prayer meetings The reader has already become familiar with the importance of these. The cottage prayer meetings are taken to the other communities as well as the central place, and just as far as possible these meetings are held Tuesday, Wednesday and Friday mornings Naturally the emphasis is not only on the meeting but the relationship of each particular church to it. These prayer meetings keep the devotional features prominent and bring spiritual life to high-tide.

One of the biggest nights of the entire campaign is Farmers' Night Several days before this, Dr. Scoville appoints a committee made up of farmers and their wives. They are instructed to bring in the products of the farm and decorate with them. Then a big drive is put on to get in touch with every farmer in the county who belongs to the Christian Church, and through him to interest his neighbor. This brings out a large crowd, and has much

to do with breaking down the prejudice that exists between country and townspeople

Masonic Night is a big occasion. The town and villages of the county are not neglected. Scoville has the Publicity Committee print an abundance of postal cards and these are turned over to the Secretary of the local Masonic Order with the request that they be sent all over the county At Muncie, Indiana, the tabernacle was filled to its utmost capacity, the people coming through a downpour of rain that did not stop until after the service was half over. The publicity is usually done in the city, town and country to such an extent that a failure is never recorded.

It is always in order to have a reception committee the night the team makes its visit for the one-night revival The Christian Endeavor Society at Yorktown, Indiana, during the Muncie Campaign, constituted itself a special reception committee and had badges containing the first part of the Christian Endeavor pledge printed for all to wear. It was an attractive sight and added much to the inspiration of the meeting. Sometimes the young people work up yells, special songs, and other attractive features to arouse an interest in the young life of the community.

The Mid-week Sunday service presented in another connection, is also rapidly becoming county-wide This Thursday morning meeting is the mountain-peak of the exercises between Sundays. It is rather difficult to take this service every week to every church in the co-operation; but an effort is made to visit each church at least once on Thursday morning, for a meeting in which the devotional feature is outstanding, and in which full consecration to the task of Christ is emphasized Different members of the company conduct these meetings. Sometimes there is an exchange of pastors and services are held with all the

churches Only rarely does Dr Scoville leave the center of things on Thursday morning

I have not tried to gather all the stories of Scoville's success in outside meetings. To do that would be to write a book This chapter deals fundamentally with the campaign in Delaware County, Indiana, with Muncie as the center. But there are a few side-lights from other meetings that will help to illustrate the principle.

Outstanding examples

S. S. Lappin, pastor at Bedford, Indiana, backed by his great church, invited Dr Scoville a year or so ago to hold a county-wide campaign with the fourteen churches of Lawrence County. The details of that revival have been published. Lappin feels that it was one of the biggest things in his fruitful ministry of thirty years. Every church was visited, vitalized and enlarged both numerically and spiritually. The most outstanding incident in the campaign was at Mt. Pleasant. This was a struggling and almost dying congregation about five miles from Bedford It has given to the world some great leaders, but the brethren had virtually quit. The county revival was carried into the neighborhood. The church was revived, about fifty added and today there is a splendid congregation, meeting in a new $40,000 church, built of Bedford stone I can scarcely deny myself the privilege of repeating the story of the conquest throughout the county; but space will not permit.

During the great campaign with the Central Church of Christ, Decatur, Illinois, in 1922, Scoville had an opportunity to touch helpfully several churches in Macon County, but lack of co-operation among the churches prevented a county-wide victory. However, one incident will always stand out as very marked. Center Ridge is a country church, north of Decatur about eight miles. Many

of its members had moved away and the interest had reached zero, perhaps a few degrees below One Monday night folllowing the Decatur meeting, Scoville took his team to Center Ridge. John R. Golden, pastor of the Central Church, Decatur, H. H Jenner, pastor of the Christian Church at Maroa; and H. H. Peters, Bloomington, State Secretary of the Illinois Christian Missionary Society, accompanied him A large crowd was present Scoville put on a big program. When he gave the invitation there were fifty responses and three-fourths of them were by confession of faith or people from the denominations residing in the neighborhood The first man to come forward was a Methodist, who had been acting as Superintendent of the Sunday School. His Presbyterian wife accompanied him. When the service ended at eleven o'clock that night the Center Ridge Church was re-organized and re-vitalized with fifty new members and a full board of officers elected. Money was raised to repair the church building and plans adopted for regular preaching All of this was done in about four hours It could not have been done as well with a month's revival.

During the Carbondale, Illinois, Campaign, Scoville drove thirty-five miles across the country to Royalton, a substantial mining town The Illinois Christian Missionary Society had organized a church there of one hundred members. Thirty-five were added at one service and such an interest was aroused that State Secretary Peters was able to go in and raise a preliminary fund of $10,000 for a new building. This was a big victory but the spirit has grown to such an extent that the church now expects to build a $35,000 edifice. It is an interesting coincident that the present pastor of the Royalton Church is a preacher who had the privilege of working with Dr. Scoville in his campaign in Bedford, Lawrence County, Indiana.

The Searchlight, the news sheet of the Scoville Campaign in Delaware County, Indiana, on the seventh Sunday of the meeting contained information and inspiration pertaining to the campaign that might be published in full if space permitted. This we cannot do but we must give the testimony of the pastors of the seven co-operating churches.

Co-operating pastors speak

"Every member at every service, and each one win one" should be the motto of every family in each and every Christian Church in Delaware County. More than a thousand people have come forward and made the confession or come by letter or statement to unite with one of the churches in the county. Such great crowds, great preaching, great singing and great results may never be witnessed again in the lifetime of many of us.

If we preachers, we church and Sunday School officials and we Christian Church members ever on earth intend to attempt great things for God and expect great things from God, now is the time. We must be present ourselves nightly We must also bring our families. We all need the great inspiration and uplift

Do not be a slacker in this crucial hour, the hour of crisis. We must bring also our unconverted friends and neighbors. Jesus must be obeyed and He said, "Compel them to come in." Are you, by your godly life and example, a compelling influence among your friends? Can the Lord, the unsaved, your pastor and your Evangelist depend upon you? Do not make excuses, make good!

A campaign such as the Scoville meeting has infinite reaches. It affects men in all their relations both in time and extent. As any stone thrown into the ocean at any point sends waves in ever-widening circles to the farthest shore of the last bay and inlet of every ocean, so, I believe, that in eternity, it will be found to have reached to the

far ends of the earth and through all eternity God will have added glory and souls will rejoice in the "great salvation."

This meeting has shaken Muncie and Delaware County as nothing else has since I came to this city five years ago. But the shaking has not been on the order of an earthquake which is almost altogether destructive. It has been rather the rousing of sleepers that Christ "might shine upon them"; it has been the call to arms to save imperiled souls, it has been the boom of a mighty cannon which has called attention to the fact that a mighty war is on and has been for nineteen centuries—a war for the possession of the city of man's soul.

Concretely, what has happened? Nearly a thousand people have stepped out in new or renewed allegiance to Jesus and to His Kingdom of righteousness That means that a thousand people have stepped nearer to God and to the blessed and blessing life. Homes have been made happy that were once sad, comfort to the sorrowing, hope to the despairing, decision to the vacillating, vision to the self-satisfied or ignorant.

The churches of this county have been lifted out of any spirit of pessimism or dolessness The sinfulness of sin has been made apparent. The crime of indifference has been rebuked Youth has heard a call to battle. Manhood has been challenged to new heights. Womanhood has been called to take up its unused power. Even old age has had its youth renewed like the eagele's.

The people of this community have been stirred awake to the perils that beset our childhood and youth Attention has been directed to the imminent duty of the church to do something beside lament If Christ is worthy of any of our lives, He is worthy of the whole of all of them.

Money, time, effort to the point of sacrifice is demanded that Muncie be made great in goodness.

How permanent will these results be? Read Jesus' parable of the sower and the soils and you will find the answer. And for it all, let us thank God and take courage.

S. G. FISHER,
Pastor Jackson Street Christian Church, Muncie, Ind.

Expectancy has much to do with the joys of life, whether material or spiritual. The blessings of the Scoville campaign to the Cowan and Tabor Christian Churches have exceeded our expectations. These marvelous meetings have enriched our faith in God, in the church and in each other. They have enlightened us as to methods of work. They have intensified our zeal for the cause we long have loved.

They have taught us much of how to "win the one next to us" They have exemplified the worth of united prayer They have melted some stony hearts of whom we had well-nigh despaired and led them to Christ They have given us deeper sympathy with our fellows in their weaknesses and troubles and shown us the richness of Good Samaritanism.

In the days to come we shall have a larger expectancy for accomplishments and a harvest of souls. For all these wonderful blessings we give devout thanks to our good Father. We shall always remember Brother Scoville and his helpers and shall exultantly rejoice in all their future work.

J. E. HAWES,
Pastor of the Tabor and Cowan Christian Churches.

The Scoville revival in Delaware County has been a God-send to the Eaton Church. How remarkable has been the stirring of souls in this church. We had heard much about Brother Scoville's work but the powerful way in which he

and his company came into our county and began their work was a revelation. Evangelism is in the atmosphere in Eaton, and people are aroused as never before

When Brother Scoville and his party came to the Eaton Church on January 7th, we had a very fine dinner prepared, affording them a splendid opportunity to meet the Eaton congregation and prepare for the service which followed. In that service there were seventeen confessions and one statement. Our people had seen forty-three added in six months at the regular services, but this meeting aroused them as they had been seldom aroused. People discussed that meeting throughout the community, and constantly made daily pilgrimages to the tabernacle meetings, there to be blessed and caused to feel that the Spirit of God was wonderfully working through His people.

God has used Brother and Sister Scoville and their helpers in a marvelous manner He has used them to bless the Eaton Church and all Delaware County, and to show to our people what power can be loosed when consecration is complete, when Christians are concerned, when talents of tactful talk, and willing work, and prevailing prayer, and unfailing fervor, and loving loyalty and deep devotion, strive with the mind of God and man. God bless Brother and Sister Scoville and their good helpers, that their labor of love may long continue to bless the souls of men.

REV R T. GWYN,
Pastor of the Eaton Christian Church.

There has been accomplished within a few weeks that which would have taken us years to accomplish. We have ceased to run the church in just a routine sort of way Members of the congregation are taking a greater interest in the community, their homes, their children and the church and are beginning to realize the great value of the

church to the community. Many substantial men and women and young people have united with the church and the momentum has become so great that a five years' program has been outlined C A. SANDERS,
Pastor Congerville Christian Church.

Perhaps one of the finest meetings we have had in the church here was that conducted by Evangelist Scoville and his party a short time ago. The influence of that meeting has not stopped and there is no question that it brought a deeper realization of the true meaning of the church to every member of this congregation. Large numbers have been attending the meetings at the tabernacle each week, which only shows their deep interest in the campaign for souls. The spirit in the church is better than it has been since I came to Yorktown.

A. W. CONNOR,
Pastor Yorktown Christian Church.

When the announcement was made that Dr. Scoville and his party would come to Delaware County for a county-wide campaign, there was little thought given by the Daleville Christian Church that it would receive any visible results from the campaign, although willing and eager to assist in the work The hearts of all have been made glad as victory after victory has come. The party came to Daleville when the thermometer stood below zero, but despite the extreme cold weather a large audience was present and fourteen answered the call that night, and the spirit is such among the members of the church itself that the influence of the campaign will be felt long after Dr. Scoville and his party have gone.

G. S. MCGAUGHEY,
Pastor Daleville Christian Church.

The official report of results in the Delaware County, Indiana, campaign is given in the following figures:

Confessions	990
Letters	261
Tithers	149
Volunteers	43

Union Evangelism

Dr. Scoville spent several years in Union Evangelism He could be in that field today if he so desired for numerous calls come to him to hold union revivals But he prefers to hold meetings with and for the people with whom he has been identified since, as a young man, he united with the Church of Christ in Angola, Indiana. A few years ago in the midst of very successful work in Union campaigns, Dr. Scoville announced that he would give one year to Evangelism among our own people The brethren have made such persistent calls for his services and the tide of Evangelism is coming up so rapidly, that it is now an assured fact that the Disciples will have the benefit of the "last full measure of devotion" of this godly man.

In December of 1915, *The Christian-Evangelist* engaged E E Elliott to visit Jefferson City, Missouri, and make a careful study of Scoville's work in that great Union Evangelistic Campaign. Mr. Elliott did so and reported in the issue of December 30, 1915, of that paper. This is the best analysis that has been made of Dr. Scoville's union work Because of its clearness of statement and fulness of detail it is given here.

"Charles Reign Scoville recently closed a meeting in Jefferson City, Missouri, with four thousand hitting the 'glory trail.' Four thousand—did you get that? In a town of fifteen thousand, counting women, children, politicians and office holders, of which there is an appreciable percentage in Missouri's capital. We went to the meeting skeptical. We came away convinced that in addition to many good results usually claimed for a union meeting

in the way of additions to the churches, and men and women reclaimed and converted, there are other and in some respects more tangible results which are capable of tabulation.

"Because Charles Reign Scoville is one of our Evangelists, we look always with pride at his accomplishments. He is one of our own sons, so to speak. His successes are our successes and his failures are laid at our own front door. But he has succeeded at Jefferson City, far beyond the fondest expectations of the townspeople, or those responsible for the meeting. We obtained the information in this article from the preachers, the politicians, the professional and business men, the common people, of different faith and no faith. The Catholics and German Evangelicals, which composed half the church population of Jefferson City, admit his success as readily as the saloon-keepers, whose business is said to have fallen off fifty per cent on account of the meeting. The moving picture shows have felt the effect of the meeting and two of them have actually closed their doors for want of nightly patronage. Further than this, Scoville himself admits that never has he held a meeting, union or otherwise, which has so stirred a community from center to corporation line, as has this effort at Jefferson City.

"Being inherently prejudiced against union meetings, largely because of the claims and ambitions of some union Evangelists, we must admit that we entered upon our assignment with some apprehension. We thought certainly that the politicians, judges, office holders, manufacturers and prison guards at Jefferson City should know more about the effects of the meetings than someone coming into town on one train and leaving by the next. So we inter-

viewed the politicians. We were told that the 'old town' was not the same as it was before Scoville and his associates arrived. Over in the State House, religion is the topic of the day. I talked with merchants who are the pulse of the place, so far as paying bills is concerned, and was told over and over again that this meeting has made many people honest enough to pay their debts I talked with a leader of society. She said that card parties, which were the order every day in the week before the meetings began, are now all but eliminated. A saloon-keeper said if this thing did not stop he was going to quit, as he could not make expenses. The current topic in the railroad yards and offices is religion Profanity has almost ceased. As for the preachers, they think this meeting is the best thing that has ever struck the town. Sunday Schools are crowded. Young people's meetings are largely attended. A Christian Business Men's League is meeting once a week to discuss personal work. The reporter of the Supreme Court told me that this meeting had done more for the city than any uplift movement in its history. 'Hereafter,' he said, 'moral principles will have a place in everything done.' A physician testified that people are stopping to pay their doctor bills en route to prayer meeting. So much for the effect upon the town. Now let us turn to the matter of church membership.

"There are five Protestant churches in town, four, only, officially co-operating, though a goodly portion of the membership of the other church was active in the meeting. No preaching services have been held during the meeting in any of the churches. The pastors have been on hand constantly at the tabernacle. Of the four thousand who have signed cards, two thousand have already taken membership with the local churches, or were already members, and

had backslidden. The Christian Church, led by that princely preacher, Adam R. Liverett, who has been the backbone of this meeting, has received over three hundred members and expects to receive as many more. Baptisms are of daily and nightly occurrence. Strange as it may appear, immersion is being practiced by Methodists and Presbyterians, as well as Disciples and Baptists The Presbyterian preacher had never in his life, prior to this meeting, immersed, in more than thirty years' ministry. The meeting has been the instrument by which the churches have discovered themselves, and the conservation plans will enable them to put this vast army at a worth-while task.

"The great question in the minds of our readers is, 'What did Scoville preach?' I talked with the Evangelist for an hour I heard him preach. I saw his charts. When I heard him, he preached the plea of the Disciples of Christ at the time of Pentecost and of the present day. He began with 'Where the Scriptures speak we speak and where the Scriptures are silent, we are silent,' and closed with Acts 2:38. Above his head painted in large letters, floated a banner, recording 'Faith, Repentance, Confession, and Baptism' as the successive steps into the church. In the audience sat several of our sainted veterans of the ministry. Beside them sat preachers of the denominations. Loud amens came from their throats almost constantly. I hold no brief for Scoville. I hold no brief for the ordinary union meeting. I am not determined that Christian Union is to come by way of the union evangelistic effort. But I am firmly convinced that the sort of preaching I heard done by Scoville at Jefferson City is the sort of Union Evangelism that our people everywhere can undertake unto the ends of the earth

"But someone asks regarding Scoville's method. Is it economical as well as efficient? I can only give my own

opinion based upon these observations. His company consists of singers and personal workers. They are maintained in modest quarters, not at a hotel. They are constantly busy during the day in committee and personal work, and by night in the meeting. A competent publicity man has charge of the advertising. Window cards and one big banner is the extent of the general plan, so far as outward appearances are concerned I was pleased to note the absence of personality in the publicity work On many window cards Hofmann's masterpiece of Christ appeared. On others there was nothing but printing. There was no gaudy display in the newspapers. The meetings were reported for their news value. Inside the great tabernacle, crude but comfortable, 'Get right with God,' and 'Where will you spend eternity?' alternated with 'When have you written home to mother?' and so on. The exhortation was always to confess Jesus Christ, not to join the church, although church membership was stressed. Confessions were taken and cards were signed. Those who were already members of some local church signed red cards. Church members elsewhere signed blue cards, and those not church members signed white cards. These cards were turned over immediately to the pastors of the churches. It was said that fully half of the cards were signed by former members of the church. Delegations came from adjacent points, and many of these were reached for Christ. I talked with conservative Disciples, conservative Methodists, conservative Presbyterians, and conservative Baptists, and failed to find anyone who found fault with the preaching. Scoville has demonstrated to my satisfaction that the plea of the Disciples of Christ can be preached in a union meeting without let or hindrance. So far as I could find not a single Disciple of Christ found any flaw in the sermons, or the methods of the Evangelist.

"Who were these people who so readily accepted preaching? They came from all walks of life. Scoville preached to rich and poor, black and white, male and female, bond and free. Over two hundred prisoners at the state penitentiary accepted Jesus Christ Four hundred colored people listened to and applauded the Evangelist's message. Society women opened their parlors for afternoon meetings. The halls of the Legislature were opened to him, and statesmen accepted the message and many turned to Christ. Wicked men gave up the old life and began the new. Business girls organized a league and will have a Young Women's Christian Association.

"Our people in general need no introduction to Scoville. His Tonkawa Indian profile and the sweet voice of his wife's singing are ever present at our national conventions. Hiram College claims to have germinated his evangelistic zeal and energy, which practice has made more and more perfect. He nurtured and watered the People's Church, otherwise known as the Metropolitan Church of Christ on the West Side of Chicago His meetings among our people have made him and his work well and favorably known everywhere. His first big meeting was at Anderson, Indiana, with T W. Grafton, with 1,561 additions. Akron, Ohio; Kansas City, Des Moines; Washington, Indiana; and Oklahoma City were in the main the notable meetings among our individual churches. In union effort he has been at Lincoln, Nebraska, Hutchinson, Kansas; Pueblo, Colorado, and Jefferson City, Missouri In a tour of Australia three thousand converts resulted. Other meetings were at Topeka, Kansas, Columbus, Ohio; Pittsburg, Pennsylvania; New York City, New York; Minneapolis, Minnesota; Portland, Oregon; Dallas, Texas; Houston, Texas; Indianapolis, Indiana. He begins a union meeting at Emporia, Kansas, within a few days. Keokuk,

Iowa, wants him, as does also Paris, Kentucky, and other cities. He carries a very able company of assistants. At every opportunity the efficiency of the company is enhanced by the acquisition of more and abler people. Scoville is preeminently 'The Boss' in his meetings. He plans his work, and then proceeds to work his plans. His advance agent and one or two more precede him and the balance of the company. The forces of the city are organized for effective work, street by street, block by block, ward by ward, until, with one ring of the telephone bell, a given deed may be accomplished. Running an evangelistic campaign is a good deal like editing a religious newspaper. Many people think they know better how to run it than the man who is on the job. But Scoville tells them kindly, but firmly, that this is his responsibility, and they will kindly let him shoulder it. And Scoville is not a flunky. He is a general of the Joffre type. He does not hurry through a service because the choir came late, or the announcements consume much time. He goes about his preaching as deliberately as a lawyer speaks to a jury, and with about the same sort of foundation. He holds the attention for anywhere from an hour to an hour and a half during the sermon. His exhortation consumes another half hour, while the assistants are busy in personal work and caring for those who have come forward. Beginning, at say half after seven, with a praise service lasting half an hour, Scripture reading, prayer, and preliminaries, consuming another fifteen minutes, the Evangelist will begin at quarter past eight, and finish anywhere from quarter to ten to ten o'clock. And the people like to stay. The day we were there, Sunday, the morning service began at eleven o'clock and lasted until quarter to two. Three thousand people were on hand and staid, with few exceptions, to the end. The afternoon meeting began at

three. The building again was crowded. A show of hands recorded the fact that full five-sixths of the audience had been at the morning service And they say this has kept up for seven weeks.

"We say again, we hold no brief for Scoville, nor for union meetings. We believe as inherently as ever in the individual meeting by our own Evangelists in our own churches. We do not stamp union meetings as a whole, either wisely conducted, doctrinally perfect, or successful. If Charles Reign Scoville continues to preach the 'Old Jerusalem Gospel,' and speaks 'where the Bible speaks,' and is 'silent where the Bible is silent,' with 'Faith, Repentance, Confession and Baptism' as the successive steps into the church, we see no reason why Disciples everywhere should not fully and freely co-operate in the union effort, lending their power and influence toward redeeming a lost world.

"Union Evangelists are often criticized for the amount of money contributed towards the salary of the company and the expenses of the meeting. I was told that at no time during the meeting was there an offering taken for anything, other than to pay for the tabernacle, which cost $300 in cash and much donated labor, and for some incidental items, such as printing and postage. The closing Sunday, when I was present, cash and pledges aggregating $4,500 was contributed towards the salaries and expenses of the Evangelist and his assistants. There were eleven people in the company, and they worked for seven weeks, which is the equivalent of one man working seventy-seven weeks, or a little less than $60.00 per week, which is not an excessive amount for the work done. And the people were happy to give. They seemed to realize the benefits and were willing to contribute as liberally as their circumstances would permit. It is probable that the ratio of pay

for the workers is not on the average basis but whatever it is, the amount received by the Evangelist can be nothing like the sums reported to have been given in the case of other Union Evangelists in recent times. While this is usually considered a private matter, it is one of tremendous importance to the church at large, and we are glad to pass this information on to our readers.''

Scovillegrams

Solomon's reputation as a man of wisdom rests upon his proverbs. Benjamin Franklin, the great American philosopher, is remembered by the Sayings of Poor Richard's Almanac. It is astonishing how much of Shakespeare consists of plain, pointed, pungent sentences This is an age of aphorisms. We have mottoes, maxims and epigrams Recently I have been interested in the study of the message of Jesus from the standpoint of His axiomatic utterances. The things we most frequently quote are His short pithy truths.

This is another way of saying that the philosophy of an age may be presented in a beatitude or announced in a sentence with few words This is in many ways the most charming type of literature and preaching of this character will go the farthest and last the longest.

Charles Reign Scoville is an expert in this type of address. Many of his sayings reach the high point of classical literature. But all of them are vehicles of religious truth. He has accumulated through the years a sufficient number of Scovillegrams to make a volume of considerable size The only thing I can hope to do in this chapter is to give some of his choicest utterances and rest in the hope that the time will come when a complete volume will be published.

The time is not lost when an engine stops to coal.

Revivals are not worked up; they are prayed down.

A spiritual atmosphere is a prayer-pervaded atmosphere.

Most of us are digging our graves with our teeth.

You cannot bank on your college degree; you can go to hell following an educated devil.

No sooner does a plant cease to grow than it begins to decay.

God does not go to a rose garden to get ship timber.

Are we preaching the gospel of the great "I was," or the great "I am"?

If you really want to know a man, listen to his prayers.

The nearer Jesus got to the cross, the fewer were His friends.

They beheaded John, the messenger; but they could not behead his message.

Jesus caused life to live and death to die.

There is as much sin under silk and satin as there is under calico.

Jesus knew the triumphal entry was really a prelude to His funeral march.

You can stop the invasion of an army but not the invasion of an idea.

God hates sin but loves the sinner.

Workers never grumble and grumblers never work.

You cannot save souls without wearing out half-soles.

Put your prayers and your faith on two feet; move out for God.

If your religion has not changed you, change your religion.

God is making you either an example for others to follow or for others to shun.

At the end of sin's path is a place named hell.

You cannot save this country with split and broken homes.

Some people never listen to a sermon, they just sit through the service.

The life of the teacher is the life of his teaching.

A sermon is only one hour long but your life is preaching all week.

This is not an ignorant world to be educated but a lost world to be saved.

The Kingdom must reflect the King.

The outstanding men of the age are outstanding Christians.

Husks and harlots and hogs are hell.

Religion in the church will never rise higher than in the home.

Trifles make perfection and perfection is no trifle.

Sameness begets tameness.

Good ushers are never rushers.

It is not a question whether we can trust God but, can God trust us?

For two thousand years God has been broadcasting to all men Paul's message to the jailor: "Do thyself no harm."

Some people cannot teach straight because they live crooked

Some people have a bound volume instead of a living revelation.

Sin can divide your family but death cannot do it.

The gospel is not a dagger in the hand but a magnet in the heart.

We preachers have preached too much and not taught enough.

We spend too much time on the old rams and not enough on the lambs.

Jesus does not go to the morgue to get recruits, he goes to the cradle.

Most of us instead of living a life are making a living.

You who have rheumatism should thank God you haven't St. Vitus' dance with it.

Byron said his mother was a fool. If he was a sample, she must have been.

Train up your son in the way he should go, father, by heading in ahead of him.

Washington was one of the greatest statesmen of all time but his mother deserves equal credit.

A man may take God's name in vain, but he never takes his mother's.

The man who lives wrong can't help another man to live right.

America is God's last effort for humanity.

Religion deals with the supernatural.

Passion is the voice of the body; conscience is the voice of the soul.

Conscience is man's policeman.

A dancing damsel, a drunken king, a wicked woman got the head of John the Baptist and they have been enemies of God ever since.

If you don't want indecent men to cast indecent looks at your daughter don't dress her indecently.

Church or no church, creed or no creed, religion or no religion, God is watching every move you make.

This world does not need an outer calm, it needs an inner Christ; not an outside force but an inside faith; not outer coercion but inner conviction.

God will examine you for scars, not medals.

I would rather be a perfect dime than a counterfeit dollar.

You say you are a brother-in-law in the church. What relation then are you to the devil?

One rotten apple will spoil a barrel of good apples; one bad child will spoil a whole class.

When a person at a revival meeting sits and wrings his

hands and rolls his eyes and groans and sighs like a dying calf, that's not religion, that's foolishness.

You can't make an athlete on fudge, pickles and ice cream.

Would you put a baby in an ice box and spank it for not sweating?

Some people have religion except when they talk over the telephone.

You may prefer the life that corrodes, corrupts, wrecks, ruins, destroys, rots, mildews, blasts, blights and damns, but in the end you will hate yourself.

The old grumbler, who pulls his lower lip down over his knees for a lap-robe, never gives a nickel and never works.

I am here in the man-making, character-building, soul-saving, community-uplifting business.

Whatsoever a man soweth that shall he also reap. Whatsoever a woman seweth that shall she also rip up and sew again.

I wish we had a few more good old-fashioned mothers who know where their daughters are at night.

I hope this old country gets so dry that you wet fellows can't spit without being primed.

It was not intended that fresco-faced, French-heeled, kangaroo-shaped, frizzly-headed flappers should take this world for Christ.

Some people have dollars and no sense; others have sense and no dollars.

The church will never be perfect so long as it has people like you and me in it.

Lot's wife turned to rubber and God turned her to salt.

The second coming of Christ is the far-off divine event toward which all creation moves.

Militarism has had its day.

Some people want their religion as a fire-escape, a life-boat, a life-preserver, only when they see death is near.

A man with brains and no morals is more dangerous to society than a drunken man swinging a sharpened sword in a crowded street.

Character is what God knows you are; reputation is what people think you are.

God didn't send you a baby to keep you away from church.

God will not come down to human standards.

This would be a mighty poor revival if there was no opposition to it.

I'm not preaching to the Amalekites or the Hittites, but to the Americanites.

You can't buy characters ready-made.

Character is what you are in the dark.

The plumb-line is governed by the top, not from the bottom. Give me the plumb-line that is held by a hand with a nail hole in it.

No emblem can be placed above the Stars and Stripes excepting the cross.

I can measure any man by the height of his ideal, the breadth of his sympathy, the depth of his conviction and the length of his activity.

President Wilson put more religion in the peace treaty than was ever put in a peace treaty before. Thank God for the son of a Presbyterian minister!

You should be an upright, downright, outright Christian.

Put your faith in the only One that can open the grave and door to eternal life.

I'd rather have a boy who could dig the most perfect ditch than have a boy who was a second-class lawyer, doctor or second class in any vocation.

You can't think crooked and live straight

You can kill a principal but you can't kill a principle.

Flirtation is next door to damnation.

The world whitewashes people but Jesus washes white.

The world does not like to hear about the wrath to come but it is coming just the same

You can deceive the people but you can't deceive Christ.

Infidelity fails at the death bed

You say you go to the dance to dance with your own wife. I wouldn't call you a liar; but if I were going to organize an Ananias Club, I'd make you Chairman.

The sins of omission will send as many people to hell as the sins of commission.

The reason your character or influence has not counted is because you have not taken God into your life.

Women have more faith than men and more bravery

This is the age of the law, and not the outlaw nor the scofflaw, should reign.

Religion is a demonstrated reality, not an experimental philosophy.

If a man does not think enough of you before marriage to keep away from sin, he will never do so after he is married to you

Take Jesus seriously.

Fine homes and fine farms will never take the place of fine boys and girls.

A pig has a way of making a hog out of himself.

Gambling rots the moral fibre of men.

If one member of the family suffers, the whole family suffers; the entire human race is a family.

God forgave the thief on the cross but that did not pull the nails out of His hands.

Some men are so crooked they can hide behind a corkscrew and not show their ears.

The cross is the greatest emblem known to mankind.

Lots of church members live as if God were dead.

Jesus pillowed His head on straw the first night of His earthly life and on thorns the last night.

If you want to stop the gambling down town, quit gambling in your homes for silk hose.

The home is the throne-room of the nation.

The Bible is as old as the light and as fresh as the morning.

The love of home is the index finger pointing to success.

Why argue why a black hen lays a white egg? Get the egg, that's your business. Blackberries are red when they are green, but give me more blackberries.

If God will be as kind to us as Jesus was to everyone He met, I want to see God, don't you?

No man would cuss if he stopped to think how it sounded.

It is not an accident that a man does a great work for God. It is because that man has qualified for it.

All nations and tribes have some form of hope of the future life.

Look at your property as Jesus looked at it. Get His view and value of it.

Don't build your houses too big here. You will not always be here.

I'll pin my faith to a risen, regnant, reigning Christ.

Belief in immortality is race-wide.

You and all you possess are part of God's program.

There are people reading you who do not read their Bibles.

It always pays to let Jesus have His way.

If you pray you will pay.

There is nothing great but God and nothing solemn but the judgment.

Sheep's clothing will not change the heart of the wolf.

You can't sow wild oats and reap alfalfa.

You have got to dig in and dig out if you are going to dig up.

The laws of God are inexorable.

Life isn't a thing to be played at or gambled on.

Age works out the choice of youth.

Give God a chance at your life and lock up your office on Sunday.

We don't want a profession but we want a possession.

When you were born you had no habits and now you are a bundle of habits.

Three things need no translation: smiles, tears and kind deeds.

The dirtiest traitor that ever came into this world was sin.

It doesn't cost as much to raise a family right as to raise them wrong.

God's people should remember that God's angels are still on the job.

Christianity pays big dividends to you and to your home.

Jesus was a man's man and the champion soul-winner of the world.

If you are a genuine Christian you are saved to serve and not to loaf.

It was the church and not the political party that drove the saloon out of the United States.

A cannon ball depends upon the impetus with which it is started and the amount of power back of it.

Thank God for the men who were converted to Jesus Christ during their childhood.

The great message of Jesus to the church today is to put out into the deep.

Too many theological institutions teach the young men how to make fishing-tackle instead of how to tackle fish.

There are too many church members who have never been born again.

We have one more Kaiser to get rid of and that is the irreligious German Sunday.

Thank God Berlin went down and Old Glory went up!

A twelve-cylindered man commercially should be a twelve-cylindered religious man as well.

Lot pitched toward Sodom, then into Sodom, Sodom pitched into Lot and Lot had a lot of trouble.

Too many church members act as if God had withdrawn His presence from the earth.

No governess can take the place of a mother.

What will it profit a man if he gain the whole world and lose his own son?

A man is rich because of what he is and not because of what he has.

Every church in town should be a school of the prophets preparing boys and girls for the ministry and mission fields.

You can put enough ice in the pew to put out the fire in the pulpit.

Faith begets fibre; doubt begets indifference; uncertainty begets inability.

It's hard to fight Kaisers without catching Kaiserism.

The lodge only goes to the grave but Jesus Christ goes with us into glory.

The church won't save you if you jump overboard and neither will a ship.

Still-mouthed Christianity is bad business and a dead failure.

I never heard of a man giving himself poor.

I never heard of anyone dying regretting that they had served Christ.

Too many living epistles are on the way to the dead-letter office.

Last week has gone into eternity. How did you spend your time?

When God says you should do a thing and you don't do it, it is just as much a sin as when God says do not and you do.

If hell were nothing but eternal homesickness it would still be hell.

I want an old-fashioned religion, that pins its faith to an old-fashioned cross, on an old-fashioned hill called Calvary.

If you want your boy to marry a grasshopper send him to the dance hall.

Is the carpet in your bedroom worn most in front of your bed where you pray, or in front of your mirror where you primp?

My chief objection to the modern theater is that the standard is too low.

Too many men boast a business by blasting a character, they build up a business by tearing down a man

Did you entertain your guests with your head or your heels?

Anything that destroys the home should be destroyed.

The church is not for some Christians but for all Christians

A Christian is like a piano, needs to be put in tune and kept in tune.

What could Christian Science have done in an army hospital?

Put a blood hound on the back track of some folks and you will see why they do not go to church.

If Jesus has saved you from a life of a thousand times worse than death, tell it wherever you go

There is something even better than life insurance and that is the eternal life insurance.

If a man steals a railroad iron it means the penitentiary. But if a man steals a whole railroad he is a howling success.

You can't cheat man and please God.

Some of us have gone to seed on doctrines and the bow-wows on deeds.

A fine piano in the house doesn't always keep the family in tune

Until you have given one-tenth of your income you have not given Him anything.

Nine-tenths of your income with God as your partner will go farther than ten-tenths without God.

The church doesn't live to beg and the church doesn't beg to live.

What you have is not your own; you were bought with a price.

When the Bible goes out, sin comes in.

Better be ashamed to die if in making your will you have forgotten God.

Some people talk so much that they say a lot of things that aren't true.

It isn't heaven or hell or some place else; it is just heaven or hell.

When the church properly and perfectly tunes in she will find that God is still broadcasting a gospel that will save the age and world.

Better to go from the poorhouse to heaven than from a mansion to hell.

There are no pockets in shrouds.

Get all you can and can all you get and the devil will some day can you.

The lodge has a right to blackball you and unless you change your life, God will blackball you at the judgment day.

There is not a dead line beyond which you cannot come back; but there is a line beyond which no one can get you to come back, and that's far worse.

I want to pillow my dying head on a Bible that has not been mutilated and cut to pieces by fad religions.

Jesus turned from greed and conquest and established his Kingdom out of the least, the lost and the last.

The cross once stood for shame but it now stands for glory.

The gospel of a broken heart needs the ministry of bleeding hands.

God gave Elijah a chariot of fire; the first ace was a holy prophet.

In the world's broad field of battle
In the bivouac of life,
Too many a Christian soldier
Is represented by his wife.

Jesus never collects the same amount twice.

The manger cradled a baby, the cross upheld a man, but the grave opened to a God.

Jesus wrenched the bolt off of the cemetery and put the rainbow of promise over the grave.

There is no heaven for the drunkard nor for the man who sells him the drink.

A man who buys a vote is as crooked as the man who sells it.

The poetical dream of some theological dreamer does not change the certainties nor will it change the realities of the future life.

We have a Captain who has never lost a battle.

When you get a job keep your eye on your work and not on the clock, and don't give all your smiles to the elevator boy.

Some people are *great* people and some are *grate* people —they grate on your nerves.

The only accomplishment some men have is to sit on a dry-goods box and spit and hit a knot-hole ten feet away.

Lepers lose the sense of feeling; for moral lepers sin does the same.

America cannot be saved by either the college, the club, or by congress, but by Christ. You can't save this world by education, legislation or civilization, but by regeneration

Thank God there are many 200 pound men who walk on the scales for Christ in the Sunday School every Sunday morning.

Personally I have no use for a religion that goes into the dark to get light.

It is contemptibly ridiculous to see good, first-class, sensible, white folks go to an uneducated, ignorant, dirty, cross-eyed fortune teller.

The greatest need of the world and the age is to have Jesus Christ in the center of each heart controlling the motives of each life.

If you and your sin ever part, you will have to get up and leave sin.

Jesus was poor. No deeds were recorded in His name, He held no mortgages, issued no leases, received no rents and owned no property.

The average joy ride of today is nothing at all but a red-light district on rubber wheels.

The time has come when every girl should demand that a young man seeking her company should live exactly as pure a life as he demands of her.

No royal race was ever raised around a pool hall.

Jesus was born in another man's barn, rode on another man's beast and in another man's boat and was buried in another man's grave.

Jazz is cussing placed to music and if you want to hear real cussing go to the feeble-minded institutions.

Jesus hung His divine thoughts and heavenly teaching upon the wooden pegs of the country experiences of His boyhood home.

Humanity and human institutions are being weighed in the balances of this age.

Ignorance, selfishness, poverty and vice are the social dynamite that may blow up civilization.

God made the country and man made the city.

Jesus was God's reach to man and man's reach to God and the Bible is the open hand of God reaching to save man.

The only preparation made for some children is that made before their birth They are permitted to live as wood colts or alley rats.

If Jesus said it, I'm banking on it. His promises are as true as God and as sure as heaven.

The Bible is really a prayer-breathed book

Some people pat themselves on the back so much that they break their own arms

The love-law of the God of love is as universal as the gravity-law of the God of gravity

There are not devils enough on earth or in hell to down the man filled with the Spirit of God.

The unchanging laws of an unchangeable God are not to be argued with but to be obeyed.

Sin puts a flaw in your character. No chain is any stronger than its weakest link and no character is any stronger than its weakest point.

No life, unless it is quickened from above and from a pure heart enthroned within, has those great yeasting forces which are ennobling the character, elevating the race and saving the world.

Nature is the art of God; true worship and unselfish work, the plan of God; abundant life, the desire of God; peace on earth, good will toward men, the Golden Rule of God; and redeemed humanity, the glory of God.

God breathed through Christ. His own vivifying idea and ideals, and man through Him became an immortal soul.

Commendation is an inspiration to great souls but the end of weak ones.

The Earl of Beaconsfield said, "Apologies only account for that which they do not alter."

In building character, remember we build forever. Think neither of present delight, nor selfish advantage, but rather of human welfare and thus eternal glory.

Parents, be not deceived by these eye-pleasing, rib-tickling, lust-begetting movies, nor listen to the silly, feeble, diabolical, ear-kissing arguments in their behalf

If ever faith should fail, then anarchy, greed and self-seeking would come into inevitable collision and destroy peace on earth and good will toward men.

We polish and ornament in art, but the artless art of the Great Artist is as new birth, a new creature.

You boastingly assert that the church will not get you; if the church doesn't get you the devil will.

Some of you make an idol of your weaknesses and glory in the things you can't do, instead of getting up and trying.

Some of you have made no more arrangements for heaven than a grasshopper makes for Christmas.

You need not ask some one else what hell is. Just keep on with the crowd you are trotting with and you will know some day.

Actions are thoughts put into practice.

A true, pure, happy Christian is the God-given mirror of immortal life.

Do not trust your ever-changing feelings but your never-changing faith.

The gospel appeal is to the understanding, not the feelings. Feeling right comes from doing right.

I'm not narrow, but the shortest distance beween two points is a straight line.

Right relations in worship will bring right relations in work.

The used-to-be Christians are as useful as a last year's almanac.

You can't vote a straight ticket for a crooked politician.

Compared to each other we all look pretty good, but compared to the crystal Christ we fall down and pray, "God be merciful to me, a sinner."

America has got to hew to the line or go to the junk heap with other fallen nations.

The Christian laboring man and woman are the best servants God has on this old chunk of dirt called the earth.

It is the strong character who can think through that comes forward and confesses Christ. It is the weakling who hangs back.

I want to leave this testimony to preachers, honor the Holy Spirit in any service and the Holy Spirit will honor you and bless that service.

You can change the energy of the flesh to the dynamic of God.

The Holy Spirit will never abide in an unclean body.

If all Christians would clean up, the devil would have to clean out.

The way to preach the gospel is to let your Christlike life walk right down the middle of the street, helping men in their real problems, and inspiring and assisting in their work.

You can start a mob but you can't stop it. Jesus was put to death by a mob.

It is with men as with metal. Steel is pig iron with an entirely different character which was gained by passing through fiery trials and wrought out on the anvil of experience.

The only perfect picture is to hold a mirror up to nature. Christ, the only perfect man, is as a mirror in which the world sees God.

The impulse to undertake a great hazard is contagious.

Christ asks not for your sympathy but for your service. One act of real service outweighs years of sentiment and sympathy.

We can love those whom we do not like.

Carlyle is right, for each man who can stand prosperity there are a hundred that will stand adversity.

The strongest human ties and the firmest friendships are welded in the fiercest flames of adversity.

Be square! Do not make excuses, make good.

If a thing is right, do it; don't think it over, put it over.

This revival is not against your city but against the sin that is in your city.

Reverence God and serve man.

To not follow the plumb-line perfectly is to reject it entirely.

Every man in the United States ought to be either a soldier or a citizen.

The curtain of yesterday is down, the curtain of tomorrow is not up; the curtain of today is rolled up, the play is on, you and I are the principal actors God and humanity are looking on.

Napoleon by continual victory met defeat, and George Washington by continual defeat met victory.

The time has come to put the Bible back in the public school and take the damnable dance out.

Some preachers don't have enough amens to wad a shotgun.

Two Human Interest Stories

I want to present two human interest stories from the pen of Dr. Scoville. His meetings abound with them. It would be easy to prepare a volume of such examples in the clinic of the soul.

I. THE STORY OF MR. SPRINGER

We began our meeting at Anderson, Indiana, on New Year's eve that ushered in 1906. Brother T. W. Grafton was the pastor and I was introduced that first night to Mr. and Mrs. George Springer. Mrs. Springer was a devout consecrated member of the Presbyterian Church. Mr. Springer was a big Mason and a big lumberman, but was widely known as a skeptic and some even claimed he was an infidel. I had a conversation with Mr. Springer that first night and found that he was not skeptical concerning Christ or the Bible, but of the divisions of Protestantism. The many denominations confused him. He felt that all of these could not be right, hence had made up his mind to reject them all.

He and his wife attended the revival almost nightly. In a last desperate effort to win her husband, Mrs. Springer came forward one night to be baptized and to become a member of the Christian Church, believing, as she said, that she could never reach her husband through any other church. A goodly number of friends joined her circle of prayer. One night in the last part of the campaign, I saw Mr. S. look across the house and nod his head to a Mr. M., a leading politician of the city and county. I knew what it meant and the next moment the two were

coming down the aisles from the different sections where they had been seated.

Twelve hundred sixty-nine persons took membership with the Christian Church in that campaign This is the largest meeting ever held in a church-building on the North American Continent. But that was not the end. Three years later I went back to hold a second meeting and this time Mrs. Scoville and I were entertained in the home of Brother and Sister Springer. I went with him to Sunday School and found he was President of Brother Grafton's class of 160 men and was a great influence in the church. Brother Springer and I were walking down the street past a Salvation Army girl taking an offering for a holiday dinner. I suggested that we buy a turkey and help them feed the poor and he quickly answered, "Let's each buy one," which we did. Brother Springer was suddenly taken sick I prayed at his bedside the last night The Lord prepared a holiday dinner for him—at the table called "The feast of the King."

The chapter does not end with Brother Springer's going home. "Blessed are the dead who die in the Lord." "They rest from their labors but their works follow them." Mrs. Springer disposed of her property, turning most of it over to the C. W. B M. and went out to India at her own expense and she is at her post of duty in India for her Savior as I write these lines.

But that does not end the chapter. In that church was a young man whom everybody called "Mose." His name was Moses Young He was a clerk in the Racket Store. That wasn't the biggest thing about him. He was a teacher of thirty-five boys about eleven to fourteen years of age. He led his boys to Christ and when we made a strenuous effort to double the Sunday School, Mose Young reached thirty more boys, making a total of sixty-five, and

they were all won to Christ. That was the beginning, for Kansas City discovered the talent of Mose Young and called him to the great West. Even that is not the greatest thing that happened for out of that class of boys, won by that clerk in the Racket Store, the Christian Church received six preachers and six men of God are preaching the gospel out of one Sunday School class which was won during a revival I have met in many parts of the United States strong, outstanding influential business men and church officials who were converted during that revival. "Scattered abroad, they have gone everywhere preaching and teaching the word."

Nathan Hale, dying in New York City for his country, said, "I wish I had seven lives to give to my country." When I think of scores of similar concrete illustrations, I can truthfully say, "I wish I had seven lives to give to Christian Evangelism"

II. AN EXTRAORDINARY CONVERT

We were in a December meeting in B. It was an exceedingly cold winter. We had snow and blizzards almost continually. Unfortunately, the tabernacle had been located down near an old cider mill and sawmill, among a bunch of tumble-down buildings. When will people ever awaken to the fact that the tabernacle, as well as the bank and the big mercantile business, should have the best corner that can possibly be obtained?

On account of these conditions the meeting had been pulling very hard. The crowds were fine but the results were meager. We suggested an all-night prayer meeting, announcing that Jesus prayed all night before He chose His twelve apostles and that Jesus also prayed all night before He preached His Sermon on the Mount. Pentecost

followed a ten days' prayer meeting, and a powerful atmosphere is always a prayer-pervaded atmosphere. We called the attention of the brethren to the fact that the Bible says, "He ever liveth to make intercession for us."

We did not strenuously urge the people to stay with us through the all-night prayer meeting We wanted only those who were greatly disturbed over the local conditions or deeply burdened for the salvation of their friends or the weak and undone condition of the church We closed the services about 9:45 or 10 00 that night and announced that we would have a different leader every hour and that each person would be free to lead as he felt best. We unitedly agreed that we should ask for some unusual conversion that would awaken the city. The saloon was in the land in those days. This was a liquor-controlled and saloon-ridden town.

A large throng of people remained from 10:00 to 11.00 and from 11:00 to 12.00. About a third of that crowd remained from 12:00 to 1:00. Many who had little ones at home or who had to go to work early left the services. Forty-two remained and prayed through the night. I thought it would grow irksome. I believed that many would get weary and tire of the service. It was exactly the other way. Like the "pathway of the just which shineth more and more unto the perfect day," the last hour was the best one. We all left the tabernacle at daylight in confident expectation.

God answered our prayers but, as is usual and as is best, not according to our expectation Our "Extraordinary Convert" was a tramp. With two glasses of whiskey under his belt he was making his way for the ice-house just beyond the tabernacle, saying that he knew with that much whiskey in him and by digging down into the sawdust, he would not freeze. That night following

the prayer meeting was wretchedly cold He stood in front of the tabernacle, which was brilliantly lighted (as they always should be), and looked up at the electric sign whose blazing bulbs spelled out "*Scoville Tonight.*" He asked the throngs coming in what it meant. Somebody explained and he stepped inside and sat down by a big stove that was red hot. Before the sermon was fairly started he went to sleep The invitation awakened him. One of our party approached him and soon found him a very interesting character. He came forward, and the wretched condition of his clothing, as well as his person and yet the fine form of his face and the earnestness which I saw in his eyes, greatly moved me. Somebody secured for him a lodging-place and a bath, a shave and hair-cut. A fine Christian jeweler, learning that this was his vocation gave him a job, and he came to church the next night in a black Prince Albert coat and, in his language, "with a marble front" (stiff white shirt) and his "Glims" (shoes) shining.

One of our former converts from H., Kansas, who is now a soul-stirring preacher and Evangelist, was giving his testimony in our meeting for "men only" on Sunday afternoon, and I walked down the middle of the tabernacle, and taking our "Extraordinary Convert" by the hand, asked him if he was willing to tell that throng of men what accepting Christ had meant to him. Without even answering he got up and walked with me back to the platform. When the brother from H. had finished, I introduced our "Extraordinary Convert" to the crowd, briefly explaining the condition under which he came into the tabernacle three nights before. I shall never forget the impression on that throng of men. They were as quiet as death when he began. He was as fine a looking character as I have ever seen anywhere, black hair, fine features, tall and slim. In appearance he would have graced any pulpit or platform.

He looked at the audience intently for a moment and then said, "About fifteen years ago when I was a little boy, my brother and I went to a revival. That night my brother accepted Christ. I was too smart and laughed at him and ridiculed the idea. From that night our paths separated. Today my brother is a Congressman and I stand before you a converted hobo." The crowd went wild with enthusiasm and not only applauded with their hands, but the big choir of men on the platform made the boards rattle with their feet and the whole crowd yelled.

God had answered our prayer A victorious revival was on and at its close a county-wide campaign was started and was also victorious. This encouraged neighboring counties and that State went dry. Its example, with other like states, helped to hold the prohibition lines until we now have a stainless flag and a saloonless nation. "Our Extraordinary Convert" is still a power for Christ.

God rules in a mysterious way
  His wonders to perform;
He plants His feet upon the sea
  And rides upon the storm.
Ye fearful saints, fresh courage take,
  The clouds you so much dread
Are big with mercy and will break
  With blessings on your head.

PART II

SERMONS AND ADDRESSES

By CHARLES REIGN SCOVILLE

Scoville As A Preacher

By H. H Peters

There are many types of preachers. Scoville is one type. He has an art in this. Everything in the edifice, whether stately church edifice or tabernacle, preaches. The machinery of a campaign is a sermon within itself. There are sermons in songs. The baptismal service is always an effective message. The mottoes on the walls announce great themes. The literature is propaganda material; every card given out is a preachment. Scoville has the theory that the light, heat and ventilation have a voice. He will not preach in a dimly lighted building. He says you cannot warm people spiritually in a cold room, that the soul is sluggish when the ventilation is poor.

With Scoville the church is the greatest institution on earth. He endorses the conclusion, however, of Roger Babson, that the best chance for improvement among men is in the church. I was with Scoville for six weeks and was there somewhat critically. I heard him nearly a hundred times and he did not once find fault with the church as an institution. He is sometimes severe in his criticism of members of the church, but I would be as greatly surprised to hear him talk ugly about the Church of Christ as I would to hear him criticize his mother. He has a tender feeling for the body of Christ.

Scoville is death on fads. In fact, his health is too good for him to get up much interest in the conclusion of cranks. The millenarians are never quite satisfied with him, whether pre or post. Spiritualism got the hardest blow I ever heard of its receiving when he said, "It seems foolishness to me to go into the dark to find light." With irre-

sistible logic and in relentless determination he very soon puts out of commission Dowieites, Russellites, Eddyites and all their kind. He is not a denominationalist He preaches as if there were but one church His theory is that preaching the gospel will heal division There is a perennial freshness in Scoville's preaching He keeps up to date in the line he has chosen to follow and he reads many books that seem to have but little evangelistic value. He carries a library with him. He buys and reads many of the latest books His addresses are always prepared and they are constantly renewed. He gathers pamphlets and tracts on every conceivable subject. He carries these with him and has a department in his traveling library made up of these documents. He believes that the best literature of religion is found in tracts, journals and magazines He is a great reader of these and clips from them extensively. In the summer of 1924 Scoville was in his own home for two weeks. This was the first time he has enjoyed such a luxury for several years How fortunate it is that he very early made arrangements to take his working library with him.

One of our leading preachers who had him for a series of meetings made this friendly criticism recently, "I preach sermons, Scoville preaches to people." This accounts for his success. He is after the man, and is therefor unconventional. Scoville frequently says, "I have a subject, but I have an object. The object is more important than the subject." He has accepted the philosophy of Jesus that the Sabbath was made for man and not man for the Sabbath. He applies it to sermons. The sermon is a means to an end. With him it is foolish to regard it as an end within itself. He preaches like he fishes. He is an artistic fisher and a successful one. He uses the bait that the bass will bite. He preaches the same way. He

will change his sermon theme at the last minute and revise his manner of maneuvering without a moment's notice.

Scoville preaches for a verdict. No lawyer ever worked harder for this than he does. And he preaches for a verdict every time The real pleader is not interested in platitudes. With him fossilized ideas do not count. Scoville is hard on camphorated phrases and set forms. With him every audience is a jury. Those who have accepted Christ must decide for a higher life. Those who have not accepted Him must do so. The invitation is the climax of the service and the culmination of the sermon The invitation really begins with the opening song Everything contributes to it. If the invitation seems long, there is a reason. A decision must be rendered. A verdict must be secured. Great lawyers have been known to plead for two days for a verdict. Why should it be thought a thing incredible for a preacher to plead two hours for a verdict and then appeal for another half hour for action? I am defending neither the long nor the short sermon but am saying that Scoville will hang on till he gets a decision. In this he shows ability both as a preacher and a strategist.

Many times there will be a play on words. Alliteration is used very effectively. Here is his outline based upon the story of Naaman, in which sin is presented as leprosy. After giving the facts of the story he says, "In the case of Naaman we have a great man, a great malady, a great message, a great mistake and a great miracle." The sermon was a study of the letter "M." In preaching on Pentecost he said, "They were drunken, not with new wine but with a spirit divine." Many a man would talk an hour and not get as far as Scoville did in that single sentence. In one of his meetings the pastor in his prayer emphasized very fervently that the Lord is our Shepherd Somehow it gripped Scoville. He immediately announced that the

congregation would sing that familiar selection, "I Can Hear My Savior Calling," but said, "We will sing it, 'I Can Hear My Shepherd Calling.'" This seems to be a small item but it made a great meeting out of a small crowd and with a spirit that was somewhat lagging.

Scoville is a psychologist. I do not mean that he could pass a technical examination on the science of psychology In fact, I don't believe he would take the time to answer a series of questions. He is, however, a student of Prof. James and all modern psychologists. They *talk* about it He *does* it He has a great deal of theory but is one hundred per cent on practice. There is no man on the American platform that surpasses him in the practical application of the principles of psychology to the masses of the people. To call him an expert in "mass psychology" is to bestow a compliment

What is the test of oratory? Results; action. An orator does more than impart information. He gives enough to instruct the mind but he must have action. All over this country and in other parts of the world are communities that will never be the same because Charles Reign Scoville has been there. In Lincoln, Nebraska, four new churches resulted from his meeting. In many a place the work has been entirely made over. I served as pastor at Paris, Illinois, for four years, beginning there eight years after Scoville's meeting. This was one of his first great campaigns. It was a little embarrassing at first, for every time I mentioned anything we ought to do the people would say, "We did that when Scoville was here" There was nothing new under the sun. That meeting lifted Paris from a mediocre church until it has been for years in the leadership of our work in Illinois.

The big word of Scoville's message is "whosoever." He has a non-sectarian mind and an international heart. He

believes that the gospel is for the whole world and for every creature. When Jesus broke down the middle wall of partition between the Jew and the Gentile He settled forever the fact that humanity is one. "Whosoever"—that is the message of Charles Reign Scoville.

It is difficult for the man who does not know Scoville intimately to believe that he is both poetic and mystical. If he had given his attention to the message of the mystics he would have been enrolled with Newman and Newton He would have surpassed many successful ones as a song writer. The few he has written are of a high order. Having chosen to be an Evangelist his work has been abundantly blessed by the sentiment of song, poetic insight and mystical fellowship. He is at his best as preacher in a study of the great song-chapters of the Bible, such as the fifty-third and fifty-fifth chapters of Isaiah, the twelfth of Ecclesiastes, the thirteenth of First Corinthians, the fourth of Ephesians, the seventeenth of John and all of those portions of the Scripture dealing with the indwelling Christ

The Power of the Cross

"For the preaching of the cross is to those who are perishing foolishness, but to those who are being saved—(Revised Version)—it is the power of God."—I Corinthians 1:18.

My theme tonight is "The Cross—The Power of God," and every Christian who is present, in his mind at least will say, "I thought that Romans 1:16 says that 'the gospel of Christ * * * * is the power of God unto salvation to every one that believeth.'" It does say that and it is correct, but remember that the first resounding note of that gospel is that "Christ died for our sins."

If you will turn the wheels of any machinery backward, you will find a grave The Revolutionary War which secured the independence of this American people, the Civil War which saved the Union and gained the freedom of the African slaves, the Magna Charta of England—all took their toll of sacrifice in human lives

> The boast of heraldry, the pomp of power,
> All that beauty, all that wealth e'er gave,
> Alike await the inevitable hour.
> The paths of glory lead but to the grave

Turn any machinery backward and you will find a grave.

Take the railroads also as an example,—more people are killed every year on the railroads than were ever killed in any year of any war ever fought, up until 1914. The pushing back of the red man, the occupation of the old Mississippi Valley including the whole valley of the Ohio, and this great Northwestern Territory where we are now stand-

ing, turn back to the beginning, to the opening pages of their history, of their being conquered for civilization and you will find graves. What does Ft Pitt mean? From whom came the courageous, historic sentence echoing from Lake Erie, "Do not give up the ship"? Where but among the graves of the heroic dead was this famous saying born, "I will fight it out on this line if it takes all summer"? Bunker Hill, Antietam, Gettysburg, Wilderness, what do they mean but graves, graves, graves,—and the sacrifice of human lives, the sacrifice of persons for principles, the sacrifice of Americans for Americanism?

If you will consider our American liberty, you will begin to really realize that it came through suffering, sorrow and death. In order that we might live somebody had to die.

> Life is overcome by death,
> In earth and sea and sky,
> And that a rose may have its breath,
> Something must die.

So also in order that we might have life and in order that the human race might have life, someone had to die.

Turn the wheels of any machinery backward and you will find graves. The pure water that we drink, how often have people in finding water with which to quench their thirst, met their death! Over in Pennsylvania recently, a father and son were digging a well, and the damps, the bad air, began to come in and they signaled with a little rope that was hanging down in the well, and a bucket fastened to a larger rope was immediately dropped down to them. They both stepped into the bucket and began to be lifted out by the windlass. The father heard the strands of the rope begin to snap and he said, "Son, one of us must die," and before the boy could even get hold of his

father, the father had kissed him and dropped. That father died that the son might live It was the Lord Jesus Christ who taught us to give up the love of life, for the sake of the life of love. Paul said, "The Son of God who loved me and gave himself up for me"

My friends, we are facing tonight, this Good-Friday-Night, the anniversary of the world's greatest and darkest night. Perhaps the best illustration of it is the Passover Night in Egypt, when a lamb had to die and its blood was put on the door panels and posts of each home in order that the angel of death might pass over the houses of God's chosen people, the Children of Israel God had said to Moses that the angel of death was to pass over Egypt that night and the oldest child was to die unless the lamb was slain and his blood was put upon the doorposts and panels It is said that a Jewess, the oldest child of a family, lying sick in bed said, "Daddy, did you kill the lamb and put his blood upon the panels and posts of the doors? For if the lamb's blood is not there, papa, I will have to die" And the father said, "I told your brothers to do it and I am sure they will not disobey me" But she said, "Father, will you please see if the blood is there?" The father did look, and the blood was not there. The boys had neglected or they had forgotten. The father quickly called his negligent sons and they ran and slew a lamb and smeared its blood upon the posts and the lintels of the door That lamb's blood on that doorpost saved that girl, the firstborn, who was back of that blood, or that sacrifice.

Just so, on Calvary the spiritual lamb of God was slain, and His blood put upon the doorposts, will save the soul covered by that covenant, that blood. When you and I take the blood of the Lamb and put it upon the posts and lintels of our hearts, we shall be saved in Christ. For He is "the Lamb of God that taketh away the sin of the

world"; "The blood of Jesus Christ, his Son, cleanseth us from all sin." And the Bible says that "without the shedding of blood, there is no remission."

"The Cross—The Power of God." When Christ came into this world, the kings owned the people. Today, because of His teaching and His influence in the world, the kings do not own the people but the people own the king When Jesus came into this world, it was the government of the crown, by the crown and for the crown. Today it is the government of the people, by the people and for the people There never was but one man who thought of sovereignty through service, and his name was Jesus. There never was but one man who was absolutely willing to crucify self, die and suffer, the just for the unjust, the pure for the impure, the innocent for the guilty, the right for the wrong, the holy for the unholy, the righteous for the unrighteous,—that was the God-Man,—Christ Jesus

There was none other good enough
To pay the price of sin;
He only could unlock the door
Of heaven, and let us in.

Oh dearly, dearly, has He loved and we must love Him too,
And trust in His redeeming love and try His work to do.

I like the word "power," but my friends, it is not the power of money. He was the Penniless Prophet. He never owned a foot of property. One of His chief apostles said, "Silver and gold have I none." It was not the power of arrogance and mighty display. He made His triumphal entry riding upon the foal of an ass; not on a prancing steed or dashing charger, champing on his bit and rearing to go,—but "thy King cometh on the foal of a donkey, the foal of an ass."

He didn't try to rule by war, but by wisdom He didn't

try to win by the spirit of the sword, but by the "sword of the Spirit", not by the injustice of the law of force, but by the mercy of love.

Careless seems the great Deliverer,
History's pages but record
One death grapple in the darkness,
Twixt false systems and the word.

Right forever on the scaffold,
Wrong forever on the throne,
But that scaffold sways the future
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

I say to you tonight that language is inadequate, and my poor lips cannot syllable the thoughts of my soul, as in vision I watch the angry throng which moves westward along that road called the *Via Dolorosa*, "The Way of Sorrows," and then northward through that gate called the Damascus Gate, and then eastward again along the outside of the city wall, and then northwestward to an old hill called Calvary. That hill looks like a skull and is called "Golgotha," "the place of the skull." That is where they crucified Him, and on either side a thief. He was born between oxen and died between thieves He made His triumphal entry into this world through a barndoor, and is now leaving it by a death chair, the electrocution chair of that age, the gallows of His day, entering the world by the way of a manger, and leaving the world by the way of a death drop, a cross, the criminal's instrument of death, implement of infamy, of shame, of disgrace and iniquity.

The world is not worthy of Him yet, and the best of Christians admit their weakness to comprehend, or to ap-

prehend, or to appreciate the entire meaningfulness of the cross. Just as Jesus is greater than anything that can be said about Him, so also the cross is greater than anything that can be said about it The Bible stands among books just exactly where Christ stands among men, and Christ stands among men just where the Bible stands among books, but the cross of Christ, my friends, has no symbol. There is absolutely nothing in earth and there will be nothing in heaven like the cross. If you could take a cedar of Lebanon for a pen, and dip it into Vesuvius for an inkstand, and then write across the rainbow, "In the cross of Christ I glory, Towering o'er the wrecks of time," you could not express the incomprehensible, unimaginable wonder and meaningfulness of the victory of the sacrifice on the cross of Christ. He is the King of the Ages, Sovereign Good becomes a Victim and so becomes the Victor, thank God! And instead of trying to draw away from the cross or as the world would say, fight-shy of the cross, or to dodge it or to miss the cross; He embraced the cross, espoused it as His last and fullest opportunity of service, His chiefest opportunity to empty Himself and finish His Father's work. "He came not to destroy but to fulfill." "He came not into the world to condemn the world, but that the world through him might be saved," saved from caste and creed and conquest, and saved by the sacrificial service of love. He taught us to give up the love of life for the sake of the life of love. He became the champion of overshadowed lives, the vindicator of interests long abused. He is the Glory of the Ages, and some day we are going to learn it, in a manner we have not learned it ever yet. The greatest song has not yet been written about the cross. Take it from me; the greatest sermon has not yet been preached about the cross. At the moment when Jesus Christ cried out, "Eloi,

Eloi, lama sabachthani? My God, my God, why hast thou forsaken me?" it looked like failure, but there has never been such a triumphant moment since the world began.

Talk about despair, grief, sorrow, defeat, shame and failure, of all the pitiable people, of all the sad hearts with despairing grief and sorrow it was that little bunch of the faithful who saw Him, instead of going to David's throne, go to Joseph's tomb; instead of putting on a royal robe, put on a shroud! Instead of seeing Him driving out the Romans, they saw the Romans drive in the spikes and spear. Instead of seeing the Kingdom of light defeat the powers of darkness, they saw it collapsing; it looked,—listen,—it looked as though the Kingdom of life, that had to be won through sacrifice and service, was about to collapse before the kingdoms of arrogance, passion, greed. It looked as though the Kingdom devoted to the cause of service was unfitted to survive, that the Kingdom He came to establish, based and bent on love and sacrifice, was collapsing before the kingdoms of a world like this

Thank God, the opposite was the truth; they were collapsing in the presence of a symbol which has demonstrated, which had the true strength and which had weakness. If I were an artist I would try to paint a great picture of the ruins of Rome and Greece on one side and the wreck of the thrones of Hapsburgs, Hohenzollerns, Romanoffs and the governments of force on the other side; then in the middle and above all I would paint the cross with this verse written under it: "In the cross of Christ I glory, Towering o'er the wrecks of time." Is anybody today worshiping Kaiserism? Or praising war-gods? No, but the whole world today honors the Prince and applauds principles of the Prince of Peace.

Does anybody today approve the program of a Pharaoh, or a Napoleon, a Caesar, a Kaiser, a Sultan, a Czar, or an

Alexander the Great? No, but the world approves the principles, the plan, the program of Jesus Christ, the Prince of Life.

I said the other night that He began His Kingdom with "the least, the last and the lost" He didn't seek out those of phenomenal wealth, success, or military splendor, the high and mighty of position or political prominence, the rich and royal of race and conquest, but He took the nobodies, the last and the lost and least, and said, "I am going to make a new kingdom and make a new world, by making new creatures, a kingdom attuned to the child-spirit, its strength resting not in self-assertion but in self-forgetfulness; not in self-will but in sacrificial service." He forsook the royalties and sought the ruins of life; and those who but touch the hem of the garment of His plan and purpose and program become royal indeed, kings and priests unto God and joint-heirs with Him.

Laughingly and mockingly they nailed Him to that awful cross. Instead of putting on Him a purple robe, they took a red rag (probably covered with dust and dirt, off the floor) and put it on Him; instead of putting upon Him a real crown of authority, they put on Him a crown of thorns, an intended mockery that became a manifesto; instead of giving Him respect, they gave Him curses; instead of giving Him a scepter, they went out into the swamp and got a cat-tail and put it in His hand; thus, instead of a scepter, a reed; instead of a purple robe, a red rag; instead of a crown of gold, a crown of thorns.

"He saved others, himself he could not save." If a mother saves her family, she cannot save herself She loses herself and finds herself in her family. Sunday School teachers, like Miss Forsman here, today loses herself, but she will find herself in the lives of her scholars. Mrs. Scoville is losing her life in her High School girls'

meetings and young people's meetings, but she will be finding herself a thousandfold in the lives of the thousands of girls who have really been born again

I shot an arrow into the air,
It fell to the earth, I know not where;
Years afterwards, in an oak,
I found my arrow still unbroke

I sang a song into the air,
It fell to the earth, I know not where;
For who hath sight so keen and strong
That he can follow the flight of song;
Years after, in the heart of a friend,
I found my song from beginning to end

Friends, truth crushed to earth will rise again. And great souls crushed in travail of new birth for greatness in others, will rise again and be reproduced through the ages. Professor James says: "Human life has a wrongness, and should have a rightness. This rightness," he truthfully says, "will only come through accepting Jesus Christ."

At one noon-day luncheon this week, before your Chamber of Commerce, I quoted from Mr. William T. Ellis, who says, "This world is not going to be saved by the manipulations of politicians, but by the salvation of Jesus Christ."

To the lawyer that asked Jesus, "Who is my neighbor?" Jesus replied, "My brother, you are not within a thousand miles of being right! It is not a question of who is my neighbor; you have missed the whole spirit of neighborliness; it is rather a question of 'to whom am I a neighbor'?"

They brought before Him a woman, taken in the vilest sin She had dragged the garments of human dignity in unnameable mire. They told Him truthfully that Moses said such an one should be stoned. Then they asked Jesus,

"What do you say about stoning this wicked woman?" Jesus replied, "Let the one without sin cast the first stone." Then shamefacedly, one by one they stole away from His holy presence. They never heard such teachings. No wonder that they murmured, saying, "What manner of man is this, whom even winds and waves obey?" They saw Him one day meet a funeral procession near the village of Nain. The dead man was the son of a widow. He stopped the hearse and He raised up the corpse to life, and the corpse got back to town ahead of the hearse. And they marveled, were astounded! yes, the whole region was wonderfully stirred just as ours would be even in this day, —that even death harkened when He spoke. They heard Him speak to a fig tree and it withered. They saw Him open blind eyes and unstop deaf ears. They heard His own disciples discussing who should be the greatest in the Kingdom, and He put a child in the midst and said, "He is." Why? Because they had not even learned the A, B, C's of true spiritual greatness.

Who is the greatest man in this city? Not the one who talks the most about himself. Who is the greatest woman in the city? Not the woman who is talked about the most, or who gets her name in the newspapers the oftenest. It may be the one about whom the least is known of any in your block. Some day, when she stands before God, He will say, "She did more than all these." "He who is greatest among you, let him be servant of all." There is a cross for the real servant of humanity, and its sacrifice is glorious. He stood in the temple and saw the rich come and put in a very little and take away a great deal, and He saw the poor woman come and put in all that she had. And He said, "She has given more than all of you." It is not just what you come and give, it is what you take away, that tells whether you are giving according to the

real love which you have for your King and the work of His Kingdom.

This world needs three things, a real God, a trusted Bible, and a saving cross and I am talking of a saving cross. I am talking of folks regardless of creed or nationality or conviction or conquest. I am talking of the world, of the world of "who-so-evers," the world "of every creature," and a gospel that says, "Whosoever will," a gospel that doesn't recognize our several narrow distinctions and divisions of the human race. Jesus is not the Savior of those who maliciously talk of Jews as Sheeneys, of Mexicans as Greasers, or Italians as Dagos. He is not the Savior of the black race or the white race but of the human race. Jesus hates and despises such distinctions as these He is the Savior of the world. What a world, what a Savior, what a King and what a Kingdom! "Thy kingdom come, thy will be done, in earth as it is in heaven." "Let the words of my mouth and the meditations of my heart be acceptable in thy sight." What a world, what a Savior, what a King and what a Kingdom!

When Socrates was handed the hemlock by his servant, the servant wept for his master. Jesus Christ, the Master, weeps for His servants and says, "How often would I have gathered you as a hen gathereth her chickens, but ye would not, how often would I have mothered you as a motherly hen mothers her brood, yet ye would not." When the women who followed the cross were weeping, Jesus said, "Weep not for me but for yourselves." And I would that I had the time tonight—I have the desire but not the time—to give you those seven sayings from the cross. My word, what a sermon, what a Savior! He was an impersonation of those seven sayings from the cross! Yet He was staggering—staggering—under the burden of

the heavy cross He said to these women, "Weep not for me, but weep for yourselves." He was thinking of the calamity that was to befall the Holy City which had rejected Him and knew not the day of its visitation. Anyone who knows the history of Jerusalem, knows of the unthinkable, inconceivable suffering of her people when Titus came with his blood-thirsty legions and raided the city and carried away the inhabitants

Christ Jesus died the death of the cross Paul said He died "even the death of the cross," even, even—the criminal death, the electrocution death, at the end of the hangman's noose. Don't forget the cross then stood for the criminal, for infamous shame and wretched disgrace. The cross once stood for shame, but now stands for glory; once stood for death, now stands for life; once the symbol for the criminal, now the badge for the saint, then stood for the end, now stands for the beginning; once stood for the wrong, now stands for the right and the righteous. You can wear it on your neck with honor today, and today put it on your church steeples and temples, pictures and walls, and they will be elevated, glorified, by it. But do not forget when Jesus Christ bore it, it was the implement of infamy, disgrace, ignominy, of the traitor, of thievery and of death.

They called Him King of the Jews! It has become a mockery, turned into a manifesto. He was the King of the Jews. He is King of the world. In heaven an innumerable host will sing, "King of Kings and Lord of Lords." I repeat it—a mockery turned into a manifesto. Victim turned into Victor! Death turned into immortality! Oh, we ought to sing, "Hallelujah! what a Savior!" "So I'll cling to the old rugged cross, and exchange it some day for a crown."

The greatest man of this city tonight is the man that is most dead to self and alive unto God. The greatest woman is the woman who has been able to obliterate herself, put to death her own desires and command her life for others, the one who crucifies, annihilates self-assertion and in its place puts self-forgetfulness, who lives a life so pure that it will live forever. I like Him, I love Him. His cross tonight is the power of God. God's powerful expression of His idea of sacrifice; God's power to save; God's powerful expression of His abhorrence of sin, God's powerful expression of real service; God's powerful expression of His love; God's powerful expression of His idea of sacrifice.

God did not slaughter His Son Christ gave His life and gave it willingly, that His principles might live to bless humanity through the ages; He gave His life like a patriot, willing to die for his country. It is more necessary that America should live than Americans, hence our boys died for just that. It is more necessary that principles should live than persons, more necessary that Christianity should live than Christ. Paul said, "Christ liveth in me." He ever lives to make intercession for us. Christianity is a living personification of a never dying Christ. We are going to learn to live that some day.

When the Greeks were besieging Troy, Calchas told them that if they would take Iphigenia, the beautiful daughter of King Agamemnon and sacrifice her to the Goddess Diana, they would appease the wrath of the Goddess and Troy would fall. They caught the girl and tried to take her by force. If they had succeeded, that would have been slaughter Christ said, "No one taketh my life from me; the shepherd giveth up his life for his sheep." (John 10: 11). Ingersoll said, "I would not worship a god that would slaughter his son" God did not slaughter His Son.

The Son of Man is come to seek and to save, and the cross was God's last reach. The cross is God's reach to man, and the cross is man's reach to God. Christ Jesus was the God-Man! The greatest hyphen in the world is the hypen that ties up God and man.

The cross, then, is God's powerful expression of His idea of sacrifice. Let us illustrate. Where two railroads cross each other there is always a target house and keeper. There was a man, the target man, watching an excursion train coming down along the river, which ran close to the track. The train was coming rapidly, the man looked out of the window of his target house and saw his own child playing with the pebbles on the railroad track, and he grabbed the lever and said, "My God." He was going to raise the signal and open the switch and throw the train into the river and save his boy, and then he thought of the scores of mothers and babies on the train that would be thrown into the river and, in unthinkable agony, he held the lever while the pondrous engine ground his child's poor little body to atoms. The fireman saw the babe on the track, playing there all unconscious of its danger, and rushed out of the cab on the running-board toward the pilot, or the cow-catcher, and tried to get to the child, but he didn't make it, the little legs were cut off, the little arms were cut off, the head was cut off. The engineer threw on the emergency, set all brakes, and the wheels were like so many balls of fire, as they brought the train to a standstill. The passengers rushed back to the target. They saw the man back there, picking up a little hand and a little foot, and crying as though his heart would break. It was his child, his only child, his only baby. They gave him ten dollar bills, twenty dollar bills, and all threw down money lavishly, but of what value was the money compared to the loss of his child?

Men talk about what they have done for God Better quit that and talk about what God has done for us You would give anything in the world before you would give your boy. But "God so loved the world that he gave his only begotten Son, That whosoever believeth on him should not perish but have everlasting life." With Jesus hanging on the cross six hours, I do not wonder that the skies were dark from nine until six I don't wonder that graves were opened. I don't wonder that the veil of the temple was rent in twain, a veil that was sixty feet long, thirty feet wide and five inches thick. I don't wonder, my friends, that it thundered, when Christ cried, "My God, my God, why has thou forsaken me?" Powerful expression of sacrifice!

Mr. Gladstone came into the English Parliament one morning and he said, "Sires, Princess Alice is dead," and standing instantly they began to call, "Hear! Hear!"—the English way of expressing their deepest respect and genuine appreciation. Then William E. Gladstone, their Premier, told them how the little boy of Princess Alice was sick with a loathesome disease "Don't touch him, don't handle him, don't kiss him," the royal physician had said to her, "because the disease may be imparted by contact." But one morning the nurse came running and said, "Princess Alice, your baby is dying," and she ran into the room where the baby was The baby was dying Holding up his little hands he said, "Please, mamma, take me." Do you suppose she took him? You know she did; and when he said, "Kiss me," do you suppose she kissed him? Why, you know that she did, and the Princess Alice and her baby were buried the same day in the same grave, and if she had it to do over again, she would do it just the same way Love, grief, forgetfulness of self! A willing sacrifice.

There is one place in this universe that love was spelled right, and the way to spell love is C-A-L-V-A-R-Y That spells love Love, my friends, thank God, is sovereign in service. Love "suffereth long and is kind, love never faileth" The cross is God's powerful expression of His love and sacrifice

Then the cross stands, also, as God's power to save. As an illustration of this let me call you attention to a well known act in the Court of Greece. One day the Greek judges condemned Amyntas to die for a sin against the government, and his brother Aeschylus, a soldier, immediately stood up, showing the stumps of his arms, as his hands had been cut off, and said, "Sires, you condemn my brother to die because he sinned against the government. I gave my two hands in battle for the government. My brother is my only support I beg of you, for my sake, let my brother live" And the seven judges arose and said, "Amyntos, for thy brother's sake, we will pardon you" That is the meaning of our phrase, "This we ask for Jesus' sake." That is the meaning of the cross, it stands to save.

Another illustration like it, and yet not exactly like it: Let's imagine a prairie fire, where you are entirely surrounded by tall grass, wheat or ripe rye that comes to your shoulders, a prairie fire for five miles south of you, and five miles north of you, a fire ten miles long, the flames sweeping toward you at the rate of thirty-five or forty miles an hour. How can you get away, if the grass or the rye comes to your shoulder? You can't get away by running, what will you do? Strike a match, light the grass at your feet, fight it away from you, make a circle as large as this platform, as large as this lot or even a ten-acre field; then let the fire burn to the north, let the fire burn to the south or to the east, or to the west, let it burn every

way, and then you can lie down in perfect safety, for you are standing where the fire has done its worst, where it has already passed, and you know you are safe.

Just so, Paul saw the cross standing where death had died and triumphantly walking up to the cross, he put his arms around it, and shouted, "Oh, ho, Death, where is thy sting? Ha! Ha! Grave, where is thy victory?" "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." The cross is God's power to save, to save unto the uttermost.

My friends, this is Good Friday. It was a good day of good deeds, that a good God should give His good Son, in a good sacrificial service, and that we might do good in His service, all the rest of our days.

Next, the cross stands as an expression of God's danger signal. When I was a boy skating on the ice in Indiana, and we found an air hole, we would tie a kerchief to a stick and put it up by that air hole. If it was night, we would use a lantern instead. That signal said, "There is danger here, stay away." Well, the cross stands for that. The red light does the same in railroading. No trainman, no engineer, will run his train by a red light You remember when you had the measles, or flu, bubonic plague or yellow fever, they put up a red card or red flag. What was it? It was an expression of danger, a danger signal. In 1900 I had the pleasure of making a tour abroad. We traveled about twenty thousand miles, through twelve countries abroad. At Ishmalia on the Suez Canal, in Egypt, we got on a ship that plied out of Australia. We went across the Mediterranean Sea to Naples and we pulled into the harbor, they put up a yellow flag. They would not let us off the boat We said, "What's the matter?" They said, "The bubonic plague broke out in Sydney ten days after

that ship left Australian waters." I was on that ship. They would not let us land, sent us a doctor, kept up the yellow flag, held us there two days, and then sent us clear around via Marseilles. What was the matter? Danger! Danger of an epidemic, of a plague, of death God's book says, "The wages of sin is death." The cross stands as God's signal, a warning to all.

Don't you dare go past that cross to the judgment, don't you dare do it. It is God's danger signal. "The wages of sin is death." Friends, it stands for danger to your immortal soul. Don't you dare go past the cross! If you do you reject God's Son and there is no hope for the man who rejects Christ. "There is none other name under heaven given among men whereby you must be saved."

Now lastly, the cross stands as God's expression of His abhorrence of sin. I don't like to talk about snakes. When we were on a world tour of Evangelism in 1912, and were in a meeting at Perth in West Australia, I secured two fine pictures of a very large snake that attempted to swallow an opossum. The Australian opossum, is somewhat different from ours. This great snake swallowed the opossum until his jaws came near the opossum's hips. Then the opossum (I suppose because it was being suffocated) dug out of the side of the snake's neck. This left the snake's jaws around the middle of the opossum's body and he could neither throw the opossum up nor suck it on down in snake fashion. When we found them the snake was dead but the opossum was still living. This great snake had evidently killed everything he had undertaken but when he undertook to eat that opossum he went too far and the opossum became the death of the snake. So, also, death took everyone that came into this world until death undertook to conquer the Christ. Then Jesus put death to death, led captivity captive, destroyed the destroyer

ended the end and brought life and immortality to light. "Why seek ye the living among the dead? He is not here; he is risen."

My mother, on April 11, 1918, went out and she has never come back. She has gone to that "beautiful land of somewhere" Just like Noah, before the water of the flood had entirely receded, the first time he sent out the dove, it had no place to land, and it came back; the second time he sent the dove out, the waters had gone down, it found land, and it never came back. Jesus is our Ark of Salvation Like Columbus, when he showed the western world his new prophecy, Jesus shows us the "land that is fairer than day," the land of no yesterdays, and no to-morrows, and no good-byes, and no tears," the "deathless realm," and Mother went out and she went to that land and, like Noah's dove, has never come back She found the Columbus of the western world and the home of the soul; and the cross is the only key that opens that door, and it never was opened until Jesus opened it, and then they said, "Lift up your heads, oh ye gates, and let the King of Glory come in!"

The last illustration. One day a missionary was told that he was going to be put to death by chiefs of the tribe that he was trying to save They told him that he had better flee for his life. He said, "Jesus died for me, I am not going to leave the people that I have come to save." They said, "You had better go"

I said that because I want to say this. That missionary was taken out that morning to a place where they builded a scaffold, and he looked down and saw a sack full of boa constrictors and adders, and he knew that was the way they were going to put him to death. He said, "I will try to endure it for Him, who endured sorrow and suffering for me" They took that missionary and took off his

clothes, and took his unclothed naked, shuddering, shivering body and turned him upside down and lowered him into that sack full of snakes. And they say, when he felt their deadly fangs in his quivering, naked flesh, there was wrung from him such an inhuman scream, that those natives ran away and never came back to that place at all.

There followed a story of a fire in a livery barn and how the horses squealed, the awful sound they made, the fireman told him he could not control his men at all.

A man told me he brought a cargo of horses from the old country and there came up a big storm, and the horses would swing from side to side, and the whole ship would shiver from end to end, and he had to put slings around the horses, lift them up so they would not break their legs, and put bandages around their legs The bandages around the hind legs of one of the horses broke loose With the front feet tied and the hind legs loose, that horse kicked and threw himself against the side of the ship and of the horse next to him That horse squealed. He said, "I never heard anything like it, I could not control those other horses. You have never heard anything like it." I do not mean a neigh, it squealed, it screamed.

My friends, from the horror of that soul-piercing, heart-rending sound you could get some small conception of that moment when the rocks were rent, and the sun was in darkness for six hours, and the veil of the temple was rent in twain. I don't wonder that His heart broke; that when they put the spear in His side there came forth water as well as blood. I don't wonder that when His friends and followers forsook Him and it seemed that even His Father in heaven had forsaken Him, He cried out in a loud voice, "Eloi, Eloi, lama sabachthani! My God, why hast thou forsaken me?"

Brethren, that is the story of the cross, and this is the anniversary of the day on which He died. Will you go home and on your own cross die to all self-assertion and selfishness and self-aggrandizement and greed, and from all self-seeking and self-getting? Will you, on your cross, on this Good Friday night, die to self that you may live forever unto the Lord?

"Ye Must Be Born Again"

I want to call your attention to the first eight verses of the third chapter of John's Gospel. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' Nicodemus saith unto him, 'How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?' Jesus answered, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' "

"That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. so is every one that is born of the Spirit." Nicodemus said, "How can these things be?" and Jesus said unto him, "* * * * Verily, I say unto thee, We speak that we do know, and testify that we have seen: and ye receive not our witness," and goes on, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

This chapter is one of the choice chapters of the word of God. It is an interview between the greatest character that ever walked on the face of this earth and one of the leading characters among the Jews, a Pharisee, a man, the

Bible says, who was "a leader among the Jews." This man was religious, a man of good birth, and if you are as sincere as Nicodemus, and even if you are as righteous as he thought he was, listen to what Jesus said to Nicodemus Have you that desire, that earnest desire, that deep-seated, sincere, heaven-hungering desire which all should have to know exactly what Jesus Himself has to say upon the theme of the new birth concerning which I am going to preach tonight?

Character is the result of all the choices of your life up to date. Christian character comes, my dear friends, by Christian growth which follows the new birth You can go into any clothing store in town tonight and buy ready-made clothing, but you can't buy a ready-made character Men and women can easily buy ready-made garments, but not ready-made characters.

There are no second-hand crowns in heaven, and there are no rooms to rent on the streets of gold. There are no places to rent in the city of many mansions where He went to prepare a place for His prepared people Heaven is a prepared place for prepared people "Ye must be born again."

Someone has said that the person who is born once dies twice, but whosoever is born twice, dies but once and then lives forever. It is certainly death to be dead to the life that is to be You are dead if you die in sin while you are still living Living and yet dead, just as some people have ears and hear not, eyes and see not, so some people seem to live and yet live not, dead while they yet live; dead both to the life that now is and to the life that is to come. You have prostituted your talent and your time for two worlds. You will reap ultimately what you sow. You are dead to what you might be both here and hereafter. No wonder God said through Isaiah, "As high as the heav-

ens are higher than the earth, are my ways for you, compared to your ways for yourself ''

One of the first things that God looks after is your royal parentage, your new birth. ''As many as received him, to them gave he power to become the sons of God.'' (John 1·12) But some of them received Him not and some still receive Him not—shame on them!

Gypsy Smith was told by a man once, ''I was born with the devil in me '' ''Yes,'' Gypsy Smith said, ''but thank God you can be *born again* with the devil out of you.'' The devil of drink, the devil of indifference, the devil of unbelief, the devil of unsympathetic ness, the devil of contempt, the devil of doubt, devil of recklessness, yes, the rusting, rotting, mildewing, racking mind-polluting, character-wrecking and soul-destroying social devils must be cast out if people are to be saved. There are devils still to be cast out for millions who ''must be born again.''

We have in the letter to the Corinthians (II Corinthians 5.17), ''If any man is in Christ Jesus, he is a new creature.'' There is a difference between the old creature and the new creature, there is a difference between the man in sin and the man of God. By your first birth you became a creature. By your new birth you become a new creature. By your first birth you became a creature of God and by your new birth you become a son of God and a joint-heir of Christ Jesus.

Jesus said also (Mark 16.16), ''He that believeth and is baptized shall be saved.'' Peter also said the same thing (Acts 2.38): ''Repent ye and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.'' And also (I Peter 3:18), ''For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened

by the Spirit." The old man, the old self, shall be put to death, crucified with Christ, buried with Christ, and then, my dear friends, comes the birth, born again. A new creature! with a new motive, new emotions, new inspirations, new joys, new hopes and a new character. A God-directed, Jesus-touched, Holy Spirit-inspired new being with new inspiration, thank God, going in a new direction, with a new Paymaster, a new Pilot, a new Guide in a new life, everything new! "If any man is in Christ Jesus he is a new creature."

A great many people say, "Well, God is no respecter of persons." True, but my friends, the worthy, righteous is acceptable to Him. Listen! I heard a man once deliver a sermon at Janesville, Wisconsin, and he said this: "God made everybody, God understands everybody, God will save everybody. Let us pray." And the minister who said that lied. For it is a lie. "God made everybody, God understands everybody, therefore he will save everybody!" Do you believe that? Let's stop right here and try that kind of human rot over at the banks of the Red Sea. Israel on their exodus from Egypt passed through the Red Sea as on dry land. When the hosts of Pharaoh tried to follow them, the waters of the Red Sea opened their watery jaws like a fiery serpent and swallowed Pharaoh and his hosts whole. God made them all, understood them all, and sent the disobedient Egyptians to a watery grave. "The wages of sin is death" Do you think that was an accident? No! The God who saved the Israelites put the Egyptians in the bottom of the Red Sea and there is one tomb of the Pharaohs that has never been found, that Pharaoh is now at the bottom of the Red Sea. God is no respecter of persons, but He is a respecter of the obedient and disobedient. "Ye must be born again"

There is coming a day when "He that is unrighteous

will be unrighteous still, and he that is filthy shall be filthy still" "You must be born again." Nobody has any faith in this hysterical kind of fool religion or the religious fanatics that lose their heads and act the fool. Christianity is for the sane, sensible and most manly and womanly people, the noblest characters, and commands and demands the attention of the very best of the race. A weak-minded, foolish man thought he was going to go to heaven one day and ran back and grabbed the bell-rope and began to climb, as he said, to heaven. No sense in that kind of religion; that poor fellow had bats in his belfry, rooms to rent in his dome, nobody at home in his pate.

One thing is certain, you will answer for your sins, you will either confess your sins here and now and be forgiven when you come to your Savior, or you will let your sins destroy your character, your name, your life and your influence, and then come to the judgment without God and without hope and then answer for the deeds done in the body. But it will be too late. "Ye must be born again" in order to live again. Ye must be born anew in order to live anew. Ye must be born from above in order to live above.

I came into this world by birth I came into the Kingdom of God by a new birth. On the 14th day of October I was born as the son of W. H. and Mary A. Scoville. On the 9th day of May, sixteen years after that, I was born again as a child of God. I came into this world by generation. I came into the Kingdom of Jesus Christ by regeneration. I came into this world by generation October 14th. I was born again by regeneration May 9th. Generation—regeneration; birth—new birth; born—born again; creature—new creature. "Verily, verily," said the Lord Jesus Christ, "ye must be born again." God said,

"He is my beloved Son in whom I am well pleased, hear ye him."

In order to systematically carry out the teaching of this chapter, let's read it: "Now there was a man of the Pharisees, named Nicodemus, a ruler"—ever notice how the gospel reaches men; I mean big men? Every President of the United States beginning with George Washington, has been a believer in the Lord Jesus Christ and all but two of them Christians. Every President from the days of George Washington to Calvin Coolidge has appointed a Christian lawyer to the Supreme Bench, with only one exception; Woodrow Wilson appointed Brandeis, a Jew, and therefore not an infidel but a believer in the God of Abraham, Isaac and Jacob. The Judge of ten counties in this District (Judge L. B. Houck) is a Christian man, sitting here tonight. He will speak in Akron tomorrow in that great High Street Church of Christ The great jurists have all been Christians. Hughes, a Christian, Taft, Harding, Roosevelt, all Christians. The United States has never had a lawyer big enough to get upon the Supreme Bench that was not a believer.

We have here tonight a great man who was a Jew. The Bible says he was a Pharisee The Bible tells us his name, "Nicodemus," and says he was a "ruler among the Jews" We have this man's deduction, decision, the conclusion of a Pharisee, of a leading Pharisee, and not only the final decision of a Jew, but of a ruler among the Jews, so we had better listen to his definite conclusion.

This man "came unto Jesus by night." It was night in more ways than one Some people think he came by night because he was afraid to come in the day time. I don't believe a word of it. He came in the night because he could have more time then to get an interview with Jesus alone. He could ask questions and be answered and not

be bothered by the throng. I have had men say, "When can I see you privately?" Well, you can see me any time —that's what I am here for, to help men in this man-making, character-building, soul-winning business.

Nicodemus came to Jesus by night, and, friends, do you remember "that night in Egypt?" Did you ever read in your Bible of the "songs in the night"?

> If winds and skies were always fair,
> The sailor would not watch the star,
> And David's songs had ne'er been sung
> If grief his heart had never wrung

At night you have a lot of time If I want to get out a good address, let me alone with it at night The blind people are usually the best thinkers. It is always night with them. Fanny Crosby spoke of blessings she had received which were not for the unfortunate people who had eyes. God bless her, she is dead; no, she is alive forevermore now and she can see the King in His beauty! There will be no sightless, tearful eyes in heaven.

"Paradise Lost" would never have been written had Milton not lost his eyesight. It may sound like a paradox, but sightless eyes have often seen farthest spiritually. What you call calamity, may, after all, have been God's opportunity. Change the "D" to "H" and disappointment becomes His-appointment. Some people never think about the word of God until they get where all other books fail. It is the only time you can get them to read this dear old Book.

"He came to Jesus by night and said unto Him, Rabbi —that is a fine word—Master—Teacher—Professor. Some people approach Jesus in a very respectful way—that is the way to approach anybody. Personally, I have never had much use for those people that are so familiar with

people with whom they are not well acquainted. Calling people by their first names is all right for school friends and chums; all wrong to strangers. "Familiarity breeds contempt."

Nicodemus was a scholarly man He was a man that recognized truthfulness. He wanted "the truth, the whole truth, and nothing but the truth" High birth and good breeding are the privileges of the few, but the habits and manners of a gentleman may be acquired by all of us. It does not require the study of a lifetime, its principles are very simple, and in their practical application involve only ordinary care, tact and sagacity.

"Order is heaven's first law," and Nicodemus was a real ruler and proves it by the methodical manner in which he approached and greeted Jesus. "Rabbi"—listen. "We know * * * *" Who knows? We Pharisees know, we Jews know, we rulers among the Jews—"We know thou art a teacher come from God" Do you know that forty times in John's Gospel he says, "We know"? Forty times alone John says, "Lord, I know," or "We know." Do you hear Paul saying, "I know whom I have believed"? He started by faith, belief, and passed on to knowledge. "I know whom I have believed" Can a man know God? Yes, you can. How? By reading the Bible, and by actualizing His teaching in your daily life

A great minister came in one day and found that one of his fellow pastors was dying. He took the Bible and began to read this verse, saying, "My brother, I want to give you a verse of God's word upon which you can rest your tired head and cheer your weary heart. 'I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day.'" And then the dying minister put up his hand and said, "Stop. I don't want that preposition between me

and my Master; not 'I know *in* whom I have believed, but I know *whom* I have believed ' ''

You can change the energies of the flesh for the power of the Spirit. You can change human weakness to divine strength. Paul said, "We are workers together with God " Jesus said, "Lo, I am with you always." In divine mathematics "one can chase a thousand and two can put ten thousand to flight " This was demonstrated in doing away with the Louisiana lottery and African slavery and the cursed American saloon. So, also, a few Christians can put ten thousand bootleggers to flight. God for us, Christ with us, the Holy Spirit in us, means irresistible strength.

Permit me to illustrate this divine co-operation or holy partnership another way. A very fine gentleman one day suggested to his nephew that they start a partnership store and start it also on a very large scale. "But, Uncle," said the boy, "I have no capital." "Oh, that is all right," answered the uncle, "I will furnish the capital. You furnish the ability or do the work of running the store, and the firm will be known as the 'Uncle and Nephew Company.' " "Oh, that's fine," said the boy, "if you furnish the capital, you can count on me. We will do things." My friends, Jesus furnishes the capital. I only love Him, obey Him, work for Him, work with Him Genuine service, that's all I have to give. That's all He asks. "I can do all things through Christ," said Paul, and that is true of all other disciples who meet the conditions.

I have a friend so precious, so very dear to me,
He loves me with such tender love, He loves so faithfully,
I could not live without Him; I love to feel Him nigh,
And so we dwell together, my Lord and I.

He knows how I am longing some weary soul to win,
And so He bids me go and speak the loving word for Him,
He bids me tell His wondrous love, and how He came to die,
And so we work together, my Lord and I

My friends, I am not in too great a hurry about passing over this word,—"We know that thou art a *teacher* come from God" Christ was privileged to teach, to instruct. He commanded us to "go teach all nations" Psychology says we are made up of intellect, sensibilities and will. I wouldn't give a snap of my finger for a religion that didn't save the whole man, his brain, his heart, and his will. Jesus wants us to have that kind of faith which means our intellect is taught of Him. Repentance means bringing my heart to Him. Loving Him with a new mind and a new heart leads me to also submit my will to Him, to obey Him. So I am baptized in the name of the Father, Son and Holy Spirit. I die to all that is past I am buried with Christ I am also raised with Christ. I am born again, born of the water and of the Spirit. I have a new mind, in Christ Jesus. I have a new heart, a new love. I also have a new will, I will to do His will; I am a new creature.

Now, notice also this next statement of Nicodemus, "Rabbi, we know that thou art a teacher *come from God*" Listen, Nicodemus didn't say, "We know that thou art a teacher come from Boston," like Mrs Mary Baker Glover Patterson Eddy. He didn't say, "We know thou art a teacher come from Zion City," like Dr. Dowie. He didn't say, "We know thou art a teacher come from Brooklyn," like Dad Russell, or "from Salt Like City," like Brigham Young or Joseph Smith. My friends, there is a difference. You can follow these new fads or the old fake religions if you want to. I am going to follow Jesus, the Son of God.

When I leave this world, I want to follow somebody that

knows God and can put me in the way of God and of His truth. If you want to go God's way, it looks to me as if it would be wise to follow somebody who could show that way, God's way, God's truth, God's life. Jesus said, "*I* am the way, the truth and the life." He didn't say, "I will show you the way." He said, "I am the way." He identified Himself with His message Christ was God's living epistle, known and read of men. He did not say, "I will show you the truth," but said, "I am the truth and the life" Christ was the way of God, the truth of God and the life of God To obey Him is to be born again, and to follow Him is to find, just as Isaiah said, that "as high as the heavens are higher than the earth are his ways" for you, compared to the way you are now living, and His thoughts for your life compared to the way you are now thinking and planning your life

I am going to say this tonight. I want to go home by the way of the cross I want the celestial backing, the divine undergirding and the inspiration of the Holy Spirit, and I am going to direct my course by the divine word, the divine compass, the word of God. I want the companionship of Him who opened the grave and put death to death and who said, "Lo, I am with you always" "When thou passest through the waters, I will be with thee"; "Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me."

The Bible is the divine book that tells you about the new birth, the divine birth That's the book that teaches you the divine methods of pardon and of salvation, and not the human methods of getting religion It is time that the Master's teachings were being reverenced, being followed, being obeyed. This age and this world cannot be saved by a divided, devitalized and denominationalized church Let's get back to one Lord, one faith and one

baptism, one Shepherd and one fold, one church, one God and one Savior, in whom we live and move and have our being. You will never have a united church on a divided baptism. Christ Jesus was baptized but once, hence but one way. There is no other way but His way.

"We know thou art a teacher come from God." Why? "Because no one can do these things that you have been doing, except God be with him." There have been many so-called miracles. There is a difference between what people claim and what they are able to prove. When Jesus healed the boy with the palsied arm, it was done instantly. He did not continue with absent treatments and charge an exorbitant price. Jesus performed His miracles instantly; there is the difference. Jesus raised the dead. There was Jairus' daughter, a twelve-year-old child. Jesus raised this dead child and gave her back to her parents. There was also Lazarus, dead four days There was the son of the widow of Nain. Jesus met the funeral procession, stopped the hearse and raised the dead man to life, and the corpse got back home ahead of the hearse. Jesus never preached a funeral any other way. Anybody doing that today?

"No one can do these miracles that thou doest." Jesus spoke to the fig tree and it withered. Can the Dowieites do that? Jesus turned water into wine. Anybody doing that? Jesus walked upon the river, can the Eddyites do that? Jesus said to winds, "peace" and to waves "be still," and roaring tempest and tempestuous waves obeyed Him. Men marvelled saying, "What manner of man is this, that winds and waves obey Him?" Let the new fad religionists do this and we will believe them, too. No wonder Nicodemus said, "No man can do these miracles that thou doest, except God be with him." Jesus opened

blind eyes, cured lepers, unstopped deaf ears. Anybody doing that sort of healing today?

We hear a lot about mental suggestion, mental cures, imaginary ills, imaginary treatments, imaginary cures, anybody can understand that. There wasn't anything wrong in the first place. A small boy was sitting on a bench in Central Park, New York, one day. He was all doubled up like this, and crying. A lady asked him, "What's the matter?" He said, "My stomach aches"—only he didn't say "My stomach," he used that old-fashioned Anglo-Saxon word,—yes—just the one of which you are thinking. (Great laughter) He had been eating green apples, and I want to tell you green apples are kid curlers, every time. The lady said, "Son, you are mistaken, there is no such thing as an ache or a pain." "Lady," said the small boy, "no use trying to come any such dope as that on me. I know better for I have inside information." No use trying any of this Christian Science dope on a kid that is chock-full of green apples. It won't work

"We know that thou art a teacher come from God" My friends, Jesus was not a sleight of hand performer, and Jesus was not a pretense, nor a sham. Jesus opened graves, opened blind eyes, unstopped deaf ears, Jesus raised the dead, Jesus walked on the water, Jesus spoke to the fig tree and it withered. He is *able* and *willing* to save; *able,* and proved that He is able by raising people from the dead. He is willing, and proves it by saying, "Whosoever will may come." (Mrs. Scoville sang the chorus here of "He is able and willing to save.")

When Nicodemus said, "Rabbi, we know that thou art a teacher come from God," Jesus turned and said, "Verily, verily, I say unto you, you must be born again. Most assuredly I say unto you, you must be born again" Christ

didn't want compliments; he wasn't fishing for compliments; he wanted to help Nicodemus The preacher who fishes for compliments ceases to be a fisher of men. Jesus doesn't want us to praise Him, He wants only that worship which will help us. He has never required any sacrifice of the human heart that was not best for that heart, nor has Jesus ever required of a human being what was not best for that individual being. He came that we might have life. "He came not to destroy but to save; not to destroy the world but that the world through him might be saved." "The Son of Man is come to seek and to save that which was lost."

Oh people, people, people, this old world tonight is too much concerned in saving itself. Many of you haven't learned the A B C.'s of salvation Jesus says, "He that saveth his life will lose it, and he that will lose his life for *my sake,* shall find it" (Matthew 16.25) Die unto yourselves, and be born again unto the sacrificial service of Christ for the good of the whole human race!

Understand, you cannot afford to selfishly defile your life. "You are the salt of the earth," the yeasting forces of God for saving this age. We have got to take this world again unto new truth, new ideas and ideals, new joy, new understanding. When a man has a new understanding of his inner self, and of his part in God's plan and program for the salvation of the race, he is truly a new creature. He is born again, born to a new Master, going in a new direction, with a new motive, a new inspiration, a new Paymaster, toward a new port.

Live as you want everybody else to live! Live as though it was your last day, your last hour, on earth Live as though every person was God's child Die unto self! Be born again unto Christian living, and do your work in the new program with a new purpose and a new enthusiasm,

born of the Holy Spirit of God! For understand, the Bible says, "Except a man is born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3 15)

Listen, then Nicodemus said, "How can a man be born again when he is old?" Do I understand you to say that old people can be born again? "Can a man be born again when he is old?" He can be, but he is not apt to be.

How many people here belong to some church, anywhere? Your arm is that long, put it up that high (raising his arm above his head), please. You ask the question, can a man be born again when he is old? (Please put down your hands) How many are here that were born again after they were eighty years old? None. How many are here who were born again after they were seventy or past? None. How many in this great building were born again when they were sixty or past? Not one Are there any here that never came to Christ until they were past fifty? None If you never give yourself to Christ until you are past fifty, then the chances are against you

Can a man be born again when he is old? He can be, but he is not apt to be. How many of you, like this young man here, gave yourselves to Jesus before you were twenty years old? (Nearly all lifted their hands.) Can a man be born again when he is old? He can be, but he is not apt to be. More people come to Christ between the ages of fourteen and twenty than in all other ages. Most come at sixteen, next to that is the age of fifteen and next to that is fourteen.

Is there any man sitting here tonight that never gave himself to Christ until he was past thirty? Do you know what your chances are of coming to Christ after you are thirty years of age or older? If you have never been a Christian, if you have never been a gambler, if you have

never been a profane man, or a drunkard, you are not going to start things after you are thirty. If you have never been a kleptomaniac, or a liar, before you are thirty years old, you are not going to start doing these things. Can a man be born again when he is old? He can be, but he is not apt to be.

If you have not learned good habits before you are thirty, have not learned to go to church, attend Sunday School, prayer meeting—how about that "hour of prayer so sweet, so sweet the voice of sacred song"—if you haven't learned to love these things in your pliable, formative years, the chances are pitilessly against your doing so after you are matured. Once you lifted your foot in decision, then put it down again and failed to step out for Christ. And then you most decided, yet here you stand without God and without hope.

In a southern Illinois city a banker said, "I have a friend eighty-two years old. He has had a stroke of paralysis. I fear he will not live long. I just feel if he doesn't come now, he never will come to Christ. Will you go with me some time to see him?" I said, "Sure, that's what I am here for. Let us go right now." We went to see him I said to him, "Your friends want you to come and Jesus died that you might come, and the Bible says, 'Today is the day of salvation, now is the accepted time' All your relatives want you to come, your wife wants you to come." And smilingly that old man took my hand and he said as he sat there in his rocking chair, "I will say to you as I have said to others, I am not ready yet." Eighty-two years had he lived and not ready yet to come to Christ, I said kindly, yet very frankly, "My brother, if you ever get to heaven, you have got to stop saying what you have been saying You have said that for eighty-some years. Now, listen, there will come a time when God says that 'he

that is unjust shall be unjust still and he that is filthy shall be filthy still' If you gave to the Lord every day of your life from now on until the day of your death, that certainly would be little enough." He thoughtfully answered, "That's true" I continued, "Today, and each tomorrow, will be just one more day gone. You will never have as many days again to give to Christ as you have today." And he changed his tone, and changed his words, and answered, "That's a fact." I urged him to settle it then and there, and he did. But he had to be struck with paralysis and so sick he was half dead before he would come to Christ. We baptized him, and another aged man with him, the next day. But think of all the years he might have served his Lord and Master who gave His life for him.

"Can a man be born again when he is old?" He can be, but he is not apt to be; and if he is, he will only save his soul and lose his life, and lose the influence that he might have exerted, and the work that he might have done You have no right to rob God of a good life, a great influence, and give Him a bad life instead. Hear Malachi, the prophet, thunder forth his great interrogation, "Will a man rob God?"

Get this and we will close "Can a man enter again into his mother's womb and be born?" "Except a man is born of water and the Spirit, he cannot enter the kingdom of God."

Jesus came up out of the water, and Paul calls coming up out of the grave a birth from the grave. (Colossians 1:18.) Therefore, coming up out of the water, in Jesus' language, is a birth of the water. He says we must be born of the water and of the Spirit. (John 3:5.) This same book (Colossians 2:12) tells us that "we are buried with him in baptism." Being baptized is being buried,

and coming up out of the water is being born again There is a mighty fine figure of speech here

Listen to me, as He came up out of the water of the Jordan River the Holy Spirit came upon Him. It was the place where the Father, Son and Holy Spirit came together and God exultantly cried, "He is here, he is come, this is my beloved Son in whom I am well pleased." He didn't say it just to get our attention. He was overjoyed. Nearly four thousand years He had waited for the fullness of time. Now at last, bless the Lord, humanity was able to hear and see God's Holy Son and our Savior.

How do you get into Christ Jesus? By birth. There is no other way. You cannot believe into Christ, but you can be baptized unto Christ. Belief alone will not save. The Bible says, "the devils believed and trembled," but that did not save them. You can believe in medicine, but you must take it You can believe in schools, but you must attend You can believe in a train, but you must get on board. If you believe Christ, then obey Him That is the only way, "You must be born again" I tell you on the authority of this book of God, Christ is the only way. You were born into the world; you must be born again into Christ's Kingdom

Sometimes I draw a big circle on the blackboard like this, and I put in that circle two words, *"In Christ."* Paul says, "There is no condemnation to those who are in Christ Jesus." All who are born again are "in Christ" or in that circle; all who are not, are out and are lost. To illustrate that, I will tell you about two Germans living in this country in 1914. One man had taken out naturalization papers, the other had not. He always intended to do so, but he had not done it. They went back to their old home in the Fatherland just to see the place where they and their father and mother came from. Just as I

have gone twelve miles south of Akron, Ohio, to see the old home-place where my mother was born When the whistles blew and bells rang August 1, 1914, and war was declared, those men started posthaste for home They got to the Belgian line and the German sentry there said, "Halt." They did. One man pulled out his naturalization papers, told them he was born in Germany, but had taken out his naturalization papers and was a citizen of America, living under the protection of Old Glory The German sentry told him to pass on. The other man came up. The sentry asked him, "Where are your papers?" He said, "I am just as good an American as my brother I went to America when my brother did I own property and pay taxes in America, my family is there, my interests, my ties, are there, but I have no naturalization papers." "You haven't been naturalized?" "No, sir" "Then you can go back to Berlin." He went back to Berlin, to work in a munition factory to make ammunition to destroy our boys. What was the matter? He had not been born again.

My friends, some of you here tonight cannot claim the liberties and the privileges of the Christian. Why? You have not been born again. Jesus says you cannot enter the Kingdom of heaven because you have not been born again.

Dear dying Lamb, thy precious blood,
Shall never lose its power,
Till all the ransomed sons of God
Are saved to sin no more

You can have this new protection, new peace, comfort, joy, inspiration, undergirding, you can have a soul that is absolutely regenerated, born again, saved for time and eternity, for earth and heaven, both for service now and forever. Jesus came to seek and save your lost soul, and

the Bible says, "There is joy in heaven over one sinner that repenteth" He can store and restore your soul He has offered to do it. This may be your last Saturday night The end may be coming to you more swiftly than even now you think And when it comes, what about it? What about God? Have you forgotten God? Have you forgotten His Son? Have you forgotten the great judgment? Have you forgotten the divine word which says, "You must be born again?"

Remember it was Jesus Himself who said, "You must be born again." Do you accept the gospel of salvation or do you reject both the Bible and its Author? Do you dare to pass by that cross and go to your death and judgment without that new birth?

Jesus invites you here,
Angels are lingering near,
Prayers rise from hearts so dear,
Oh, wanderer, come.

As we stand to sing, how many will take the first step in the new birth and come and give yourselves unreservedly to God and clasp this godly minister's hand, fully obey this gospel and be divine born again?

The Purpose of the Ages

For my text this morning, I have taken several sentences of the Bible, and have torn them from their respective places, and placed them together in a manner that will suggest the theme I am about to unfold—God's Purpose Through the Ages. I want to place myself back upon some great eminence and take a sweeping view of His purpose in dealing with the children of men, and understand if possible, how, in the fulness of time, when that which is perfect is come, that which is in part is to be done away, according to the purpose of the ages.

More than forty centuries, of which the world has record more or less direct and authentic, had lent their aid to the world in the evolution of its destiny, when a fiat was sent forth proclaiming the inalienable rights of man, the freedom and equality of the masses and the kingship of the common people, and here as nowhere else in the history of nations was a free people given that freedom of thought, of love and of volition, purposed or designed and desired by the Omnipotent, that their intellect might be expanded to the uttermost—that the brightest buds of religious civilization might blossom into the fullest intellectual light; that the heart might be able to throb with a freedom and love never before felt by human breast, and the will left to be governed only by its Creator. He whom the Son makes free is free indeed.

Nations have been born and have become great, many have declined and passed away; monarchs and emperors have oppressed the groaning millions and kings have strutted their brief hour upon the stage, while despots and political rulers have either crushed the masses or slain

them in the pretended interests of a mistaken religion. Yet there is a survival of the fittest. As in manhood we lay aside childhood speaking, childhood thinking, childhood understanding, so when that which is perfect is come that which is in part is done away. Philosophies, forms of government, systems of religion and ideals of men come in their order once for all and pass away, according to the purpose of the ages.

Many people are wonderfully troubled today by the waves of life, social, political, theological or educational But let not a ruffled surface trouble our hearts or misguide our intellects, for waves move but on the ocean's surface; only the tide moves the mighty deep. And when it is come in the fulness of time, let us take cognizance of it and govern our lives accordingly. To illustrate. When our great ship, the Pennsylvania, 585 feet long, was leaving New York's harbor for Europe, there were numerous little boats puffing, and hissing and signalling, darting hither and thither, and the whole harbor seemed a chaos. The unaccustomed eye could not understand it. But finally our great boat with her prow pointed eastward started out of the harbor for its long journey across the Atlantic, paying no attention whatever to the apparent chaos of the harbor craft. So humanity, according to the purpose of the ages, is crossing the ocean of unexplored truth, guided not by the lights behind, for they are past, nor by the winds, for they are variable, neither by the currents, for they are treacherous; nor by waves and tides for they are helpless, nor by the compass for even the needle of the compass may deviate if along yonder harbor lies some heavy loadstone or other mineral magnet. The pilot must have some far fixed star and his purpose must be as fixed as the star itself.

The political sky of today is overcast with dark clouds.

There are also gathering storms in the theological world The vast sea of human existence is at unrest, and if we should lose sight of Bethlehem's star, well,—the heart grows faint at the thought of what might be the possible outcome. In this panorama of life, nations, like men, arise and pass out of the world like blades of grass, and it is as true of nations as of men, that though they rest from their labors their works follow them. Not only have the masters of literature, science and art, including sculptors, musicians and painters, left us their masterpieces, but the true statesmen, the political leaders of the nations also have left us their legacies.

The first divine command ever given was "Have dominion, subdue it," and God has given us dominion as fast as we have shown ourselves able to subdue this sphere The world of today may outgrow its leadership, as the Israelites did that of Moses, and the sceptre may be handed over to some modern Joshua on the border of another promised land. Jesus was repeatedly saying, "I have many things to say unto you, but you are not able to bear them now" Can we not by this better understand what is meant in this world problem, God giving all things as fast as we are able to receive them? In the fulness of time God sent His Son Had the world been ready or prepared to have received Him, there would have been no four thousand years of waiting, during the reign of sin, of distress and of awful oppression. But humanity, like a child, must go through its kindergarten, its primary, its intermediate and grammar school, before it is able to comprehend the fulness of life. We do not teach geology, botany or astronomy or calculus to the little tots, but to mature minds. So the Lord, through what we call the history of successive nations, was schooling the world, and through the Hebrews, the Greeks and the Romans the world passed through its

primary, grammar and High School Each had its commencement at the birth of Christ's Kingdom. Here humanity was turned over to the higher college, to the Teacher sent from God and in this universal college we shall have our commencement on the judgment day, when we shall enter into the fullness of His life, His light and joy unspeakable and full of glory.

The Hebrews, by their national spirit, the preservation of genealogical tables, the creation of Messianic prophecy, and the disseminating of their knowledge and wisdom of the true God to the ends of the earth, did much toward preparing the world for the Savior's coming. We may wonder at and deplore the Egyptian bondage and the wilderness wandering, but let it be remembered that a national spirit was being generated in the former, and so perfect was the welding in this furnace of oppression, that though a Jew drift to the ends of the earth he needs no introduction or pedigree. The world recognizes him as a Hebrew of the Hebrews. Their genealogical tables are not questioned. As to the forty years in the wilderness, let us illustrate by the food entering the trunk of the body. The body itself is less than two and one-half feet long; yet, the food, in order to be digested and thoroughly fitted to become blood corpuscles, nerve cells, muscles, bone tissues, etc., must cross and recross the body, act and be reacted upon, passing in all twenty-five feet, in order to accomplish its purpose The Author of our digestive apparatus was the Alpha and Omega of the wilderness march.

Centuries before His advent the world received the most wonderful, definite and graphic prophetical picture of the Messiah. One hundred and two things that He afterward said and did were definitely depicted before His birth. We have His biography in prophecy and His biography in history, and they fit together as my two hands.

Palestine, with its sea upon the west, its desert and mountains upon the northeast and east, and desert on the south, had a wonderfully exclusive position; so the national spirit could be easily perfected here. And yet, while thus enclosed, they had the best possible location for disseminating the knowledge of the one true God, which was Israel's legacy to the world. The caravans from the far east brought their products through Palestine to the sea, where they were shipped to the fertile valley of the Nile, and to the prosperous nations of the Mediterranean; hence, the ships of the desert and the ships of the sea had their harbors here The invading armies of the far east and those of the Nile valley, whether in conquest or in defence, crossed and recrossed Palestine. The plain of Esdraelon, just south of Nazareth and north of the village of Jezreel, is the world's greatest battlefield Here Persian hosts, Grecian phalanxes and Roman legions have been marshalled in battle. These sands have been stained with the blood of many nations. Hence, it is easy to see how there was a common expectancy on the part of the world, because the Jews had thus sent their hope abroad. David's Lord, Job's Daysman, Jacob's Shiloh, "the leader of a great empire rising in the west," spoken of by Confucius, was but one person, the "Wonderful, Counsellor" of Isaiah, the Son of God, and the Savior of the world.

The Greeks with their culture and civilization did much also in preparation for Christ's Kingdom, namely, they gave a universal tongue. The Syriac was too clumsy and cumbersome, not flexible, plastic, supple or manifold enough to become the universal language The same is true of the Hebrew and of the classic Greek. But when the common language of the Greeks received the New Testament, it became a dead language, was canned up or preserved, to be opened whenever desired, as the fruits or

words of the Spirit for all future ages Was there not a divine hand in all this? Newton says "When God gave us a language, He gave us a reason and a religion" May says: "The spread of her (ancient Greece's) beautiful language, far and wide over western Asia and the Mediterranean became one of the chief instruments for disseminating the Christian faith."

The Romans bequeathed a universal empire, where all Christianity's vehicles of thought, of love and of life might travel unmolested The great national roads were a necessity and greatly facilitated the travels of the prophets and apostles of the Messiah, and His other messengers or followers. Note the condition of the world when He, the child of Mary, the Son of God, the Savior of the world, came Mr Campbell says: "The whole world was reposing under the protecting wings of the most august of all the Caesars Universal peace, with her healthful arms, encircled all the nations composing the great empire, which was of itself the consummation of all the empires of the ancient world. Polytheism, with her myriads of temples and myriads of priests, was triumphantly seated in the affections of a superstitious people, and swayed a magic sceptre from the Tiber to the ends of the earth Rome's legislators, magistrates, philosophers, orators and poets—all combined to plead her cause and protect her from insult and injury. Rivers of sacrificial blood crimsoned all the rites of pagan worship, and the clouds of incense arose from every city, town and hamlet, in honor of the gods of Roman superstition." At this crucial point, when the Jews' religion, though corrupted by tradition and distracted by faction, was yet venerated for its antiquity and admired for its divinity, when idolatry was at its zenith and Rome was a world power, the Savior appears. The fulness of time is at hand; that which is perfect is come; that which was

in part is to be done away. And the glory that belonged to Greece, the grandeur that was Rome's, and the theocracy of the Hebrews, are no more.

In psychology we learn that the soul of man is composed of the intellect, sensibilities and will. His intellect needs instruction; his sensibilities need pardon, his will needs government. Christ came as prophet, priest and king The prophet teaches and supposes a learner; the priest sacrifices and supposes a guilty one; the king rules and supposes a subject. The heart, the mind and the will must be developed if the world is to see God, and this must be done in the school, the church and the government.

Hebrew civilization failed. It was fragmentary It did not develop the whole man Jerusalem was the city of the heart. Jeremiah was the "weeping prophet," and David was a man all heart. He had mind and will but his intellectual and volitional nature were overcome by his emotional The heart is sentimental. A man of mere sentiment may become a sentimentalist and thinks he is religious. Abraham, Moses, Saul or Noah will either of them reveal a man of purpose contending for his God-given inheritance. But back of all was the faith in the Omnipotent God and an unfathomable love for Him The whole ocean of feelings known to the human heart, pass and repass in surgeful waves through the Hebrew Bible. Her poet hangs his harp on the willows and goes weeping all the day. The Hebrew lacked thoughtfulness, perception, deliberateness and judgment He also lacked the courage to carry out his sentiments, and will power to control his passion. The God-man must have head and heart and a strong right arm. The law engraved upon the tables of stone could never make the comers thereunto perfect.

The Greek civilization failed. And yet when I call the roll of her illustrious men I feel like modifying that sen-

tence. Athens was the city of the intellect, they thought her born from the head of Zeus. Greece was the land of thought. Plato, Aristotle, Socrates, Aristophanes, Sophocles, Homer, Xenophon, Phidias and Pericles are almost synonyms for intellects which guided hand and tongue into philosophical, artistic or intellectual heights unknown to other nations To be sure, the Greek literature is filled with emotion and sentiment, and her artists must have had volition, but she is pre-eminently the land of the intellect Greece failed to serve the whole man, hence ultimately failed altogether. Gunsaulus says: "The dominance of thought over feeling and will makes the critic, not the builder of institutions. A soul in which the intellect is supreme is rationalistic, sceptical, and hesitates in the presence of its own great ideas." Christ's most withering invectives were hurled at the best educated religious leaders of His day. "The Greeks seek wisdom," "but the wisdom of the world is foolishness with God." "The world by wisdom knows not God" Greek culture and Hebrew ceremonial observance failed.

Rome failed. A nation as well as a man with tremendous will and undeveloped heart and mind will be both reckless and stubborn. With dwarfed mind and heart she fell an easy prey to Goths and Vandals. Militarism must fail You cannot till the green pastures with a sword nor prune the vineyard with a spear. "The meek shall inherit the earth." Rome was the city of the will. Caesar with sceptered arm was her ideal Virgil wrote· "It is yours, oh, Romans, to rule" And every school boy easily recalls the grandeur that was Rome's, "Rome who sat upon her seven hills and from her throne of beauty, ruled the world" Millet's picture, "The Man with the Hoe," described in Edwin Markham's masterpiece, is my picture of the Roman serf, as he stood after years of thraldom:

"Bowed by the weight of centuries, he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world,
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

"Is this the thing the Lord God made and gave
To have dominion over sea and land;
To trade the stars and search the heavens for power;
To feed the passion of eternity?
Is this the dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of hell to its last gulf
More tongued with censure of the world's blind greed—
More fraught with signs and portents for the soul—
More fraught with menace to the universe.

"What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What are the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity, betrayed,
Plundered, profaned and disinherited,
Cries protest to the judges of the world,
A protest that is also prophecy."

This prophecy soon became a reality and is now Roman history. Thus must it ever be when an indomitable will is unsoftened by the heart or unguided by the intellect. I have already said that these nations had their commencement at the advent of the Messianic Kingdom. John records that "Pilate wrote a title and put it on the cross.

And the writing was *Jesus of Nazareth, the King of the Jews* And it was written in Hebrew, and Greek, and in Latin " Here the three kingdoms of the earth, Hebrew, Greek and Roman, and the three kingdoms of the soul,—thought, feeling, and will, met their Sovereign Pilate apparently in one sentence gathered all the mighty efforts of the centuries and all the experiences of the soul, and there, in their own language too, which testified their failure, emblazoned upon Golgotha's heights, nailed to the cross and stained with blood, he lifted the epitome of the ages, *This is your King*

The powers of reason and thought had raised questions, the solution of which all the wisdom of Athens, with her sages and philosophers, could not answer Jesus confronted the bewildered reason, and declared, "I am the way, the truth and the light " The world's geniuses have followed Him. In the Hebrew language the Israelite read, "The King of the Jews " All that their fainting hearts had hoped for; all that their prophets had foretold, all heaven-born emotions, every sentiment that bound the human nature to God, quenched its thirst at the fountain of life at the cross. God is love His fatherhood was declared and His heart burst upon the cross Through this door the straight and narrow way leads home to God. Christ brought life and immortality to light. The Latin language upon that cross suggests that the will at last had found its rightful Sovereign. In yielding it shall be strengthened, emptied of self only to be filled with omnipotence The Triune God has declared to triune man, *This is your King!* Perfect humanity, filled with divinity. No discord; no dominance of one power over the others, but a perfect Master of mind, heart and will "Of the increase of his kingdom there shall be no end "

But if the faculties of the soul are to come to this per-

fection then they must have their institutions and these must be perfectly free, neither one hampered or dominated by the others, institutions for the intellect, the heart and the will, namely the school, the church, and the government. And these must be so situated as to permit of the greatest possible development.

Therefore just as much and just as thoroughly as I believe all that I have said before concerning these three other nations, so I also believe that our nation is a part of the plan of God in working out His purpose of the ages. Why not? Why did Columbus strike San Salvador rather than the continent? Why was this virgin continent kept through the ages to be dedicated to God by the Christians? By the Pilgrims, who landed at Plymouth Rock, by the Baptists, who settled Rhode Island, by the Catholics, who inhabited Maryland, by the French Huguenots, who settled in the Carolinas, by the Methodists, who largely peopled Georgia and Florida? While there may have been even clouds of darkness, yet the spirit and temper of the colonists were distinctly Christian. Here, as nowhere else on the whole earth's surface or in the whole world's history, could a fiat go forth, proclaiming the inalienable rights of man, the freedom and equality of the masses, and the kingship of the common people And here as nowhere else the intellect has a free school, unhampered by church or government; the heart a free church, not dominated by priest or pope, school or state, and the will a free government; "of the people, by the people, and for the people." Here the king does not own the people, but the people own the king The greatest ruler must become the greatest servant, and the chief ruler must become the chief servant. In this we are following Him who was Creator of all, and yet who became the Servant of all. Do we wonder that the great sun veiled his face and the mighty earth quaked,

when one such as He paid the boon? The stars and stripes were first carried upon the ocean by a ship called Providence, and I believe God's providence has carried it ever since. Otherwise, how could we explain the history of those early days, when having a treasury without money, an army without arms, a navy without men-of-war, a leader without chief executive authority we went forth, upon land and sea, against one of the world powers, and yet gained an incomparable victory? All men were declared free and equal. Think of it! Liberty and coronation, the downfall of despotism and the enthroning of common men! A government of the people, for the people and by the people! A movement that shattered thrones and moved the world!

Radford has said: "As the individual develops the physical, the intellectual and the moral, so the nations have developed the executive, legislative and judicial forms of government." The executive was first It is the government of force, such as the chief of the Indians, the Czar of the Russians, the Sultan of the Turks, the Mikado of the Japanese, despots, emperors, kings, queens, etc. Following this, as the world grew, the legislative assembly was developed, that is, Parliament and Congress—for there is a vast difference between the Parliament and the palace, between the king and Congress Then last came the highest form of government, the judicial, the judge, or the moral law—weighing men and matters in the moral balance. This is the highest, noblest and best.

The will needs government, and while throughout the ages, the school and the church were developing for the mind and the heart, according to the divine purpose, so also the government was evolving to its present grandeur. It has indeed taken ages, but thank God it is here. And

as we stand facing the eastern horizon and the ever-rising generations, let us lift high our torch—Liberty Enlightening the World''—until nations that sit in darkness shall have seen a great light.

Emerson says: ''We live in a new and exceptional age America is another name for Opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race.'' Josiah Strong has truthfully said, ''Both good and evil have a longer leverage in the United States than anywhere else in the world. He does the most to Christianize the world, and hasten the coming of the Kingdom, who does the most to make thoroughly Christian the United States. I do not imagine that an Anglo-Saxon is any dearer to God than a Mongolian or an African My plea is not to save America for America's sake, but to save America for the world's sake.''

''Thou, too, sail on, O ship of state,
Sail on, O Union strong and great
Humanity with all her fears
With all the hope of future years,
Is hanging breathless on thy fate.''

''Stand thou for righteousness, people so blest,
Lend thou the victory, greatest and best,
Lead on so grand and free,
Nation of destiny,
For as goes America, so goes the world.''

The time was when men fought duels or settled their difficulties at the pistol's mouth; but the judge or the judicial form of government has done away with that, and men and corporations, or even states settle their difficulties by appeal to the law, in the common courts, or in the case of the states, in the Supreme Court of the United States. Has the fullness of time not arrived when the nations

should learn war no more? Diplomacy and arbitration should give way to a Permanent International Tribunal Our history splendidly illustrates this For scarcely was the war for independence over and peace declared between Great Britain and the United States, until the latter were almost at war among themselves over the troublesome question of boundaries, exports, imports, lumber, oyster fisheries, etc Then George Washington called together a commission at Mt Vernon, out of which grew the great Federal Convention, of which Gladstone said, that it struck out in a few months the greatest amount of wisdom which had ever been struck out by men brought together Edward Everett Hale says, that it was at this time and place that the greatest peace society on the earth was born—the Supreme Court of the United States of America,— the first Permanent International Tribunal, which should always be in session to determine any question that might arise between the sovereign state, and with one exception to do away forever with the expense and sorrows of war and its consequent atrocious desolations But today our congress is spending millions of dollars on ships that we all hope will never fire a gun, and on coast defenses that we all trust will never have occasion to resist an enemy Longfellow has well said

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts"

The enormous taxes under which Europe groans today may be divided into three nearly equal portions, one paying interest on the war debt, one keeping up present war armaments, and one paying the running expenses of the government. Shall this country, whose efforts have been centered on production, also be devoted to war?

Dr Lyman Abbott says: "We are a rich nation partly because of our freedom and partly because of our unparalleled resources, because the hands, the thoughts, the energies, which abroad have been expended in war, or preparation for war, have been in this country expended in production" But war involves a cost, not in money only, but in blood, in tears, in men, in women, absolutely impossible to estimate. Its suffering is intangible, unthinkable, incomprehensible, its cost beyond all that figures can describe or ideas conceive of It is the economist and the sociologist who are today the strongest advocates of peace "Give me the money that has been spent in war," said Alexander Campbell, "and I will clear up every acre of land in the world that ought to be cleared, drain every marsh, subdue every desert, fertilize every mountain and hill, make the whole earth a continuous series of fruitful fields, vineyards and gardens, with cities and hamlets with beautiful parks and highways, and I will found, furnish and endow as many schools, academies and colleges as would educate the whole human race, build meeting houses, public halls, lyceums, and furnish them with libraries adequate to the wants of a thousand millions of human beings."

But, says one of our greatest statesmen, "War brings glory!" True, the glory of heroism and self-sacrifice. But a pestilence brings glory—the glory of the physician and the nurse; will you then import the smallpox? There is glory in the deeds of the fireman; will you then burn our cities, that you may have the glory of the fireman? It is not so long ago that battle was the recognized method of settling controversies between individuals, but who would even think of such a thing today,—of appealing to brute force instead of to reason, justice and conscience? But the proposal for war is this very thing, that what we

have long since abolished as the method of settling controversies between individuals, shall be maintained as the means of settling controversies between nations, they shall fight it out And this means a constant menace, a permanent danger. For—

> "It is not well! while hate and wrong
> Are hand in hand with war and strife,
> No home secure, no heart may claim
> The blessed gifts of love and life."

For when two great nations are excited with passion, the mere firing of a cannon by a sailor of a man-of-war of either party, by accident or in malice, might ignite a flame of war which no man could easily extinguish, unless some previous solemn compact, of such nature as to insure deliberation and adequate time for passion to subside, had been entered into by the combatants.

"A war postponed is a war averted" is not, perhaps, universally true but it is certainly conclusive that certain wars—many wars, might have been averted by negotiations and by the exercise of patience and the spirit of conciliation. England's prime minister admitted as much of the Crimean War. And the settlement of affairs when the warlike fury between England and France broke out, just before the Civil War; and also in the amicable adjustment of the Alabama claims, by the treaty of Washington, so honorable to both nations, together with the nearly eighty other cases of arbitration in the last century or less, have settled forever the policy that a Permanent International Tribunal is both desirable and practicable, that it would not impair the sovereignty, lessen the dignity, nor hazard the honor or safety of any nation; and that undoubtedly it would be the greatest possible blessing for the nations of the nineteenth century to leave as a legacy to posterity.

I stand not today for arbitration, but for a very different thing—for something more than arbitration—for the establishment of a permanent tribunal for the purpose of settling all questions that may arise between nation and nation, as we have a permanent tribunal which settles all questions that arise between individual and individual.

Let us not stop to look for precedents, but for principles. This is an age of progress—an age of great political revolutions, therefore, let us not go back one or two hundred years to determine what can be done in this, the twentieth century When someone said to Lincoln, "We have no precedent," he said, "Then we'll make one" International law should show that it has been with Lincoln and learned of him.

No greater subject—none fuller of promise for the future of civilization, none more in harmony with the genius of American institutions—was ever before Christendom. The fact that the Inter-Parliamentary Peace Union, containing parliamentary representatives from fourteen European powers, has formulated a plan for an international tribunal, proves conclusively that the very strongest men of the century will hail the consummation of such a treaty as the auspicious harbinger of welfare to the world, assuring peace among nations, security and expansion to industry and commerce, steadier employment at more remunerative wages to working men, a more exalted civilization, a condition of the world in accord with the enlightened conscience of man and the loving will of the Wonderful, Counsellor, the King of nations, the Prince of Peace For—

> No longer hosts encountering hosts
> Shall crowds of slain deplore;
> They'll hang the trumpet in the hall,
> And study war no more.

Then can you beat your swords into plowshares, your spears into pruning-hooks; convert your warships into missionary packets; your arsenals and munitions of war into Bibles, school books, and all the appliances of literature, science and art; your destructive firearms to productive factories, and "make the wilderness and solitary places glad and cause the desert to blossom as the rose." Then shall the peacemakers again be called the children of God, and the peace on earth shall be glory to God in the highest. For—

There the common sense of most shall hold a fretful realm in awe,
For the kindly earth shall slumber lapped in universal law.
And the war drums throb no longer and the battle flags be furled,
In the Parliament of Man, the Federation of the world.

Colleges as well as universities must meet the threefold needs of man, hence, the curriculum is being arranged to develop the physical, the intellectual and the moral, as brought out by the Y. M. C. A. in the man triangular We have finally discovered what Jesus long ago taught is that in man there are three measures of meal, and we must leaven the whole lump. Educate the physical only and you have a pugilist, and the heart and mind might as well meet a maddened bull or a wild engine as to come in contact with such a one. Educate the intellect only, and you have whited sepulchres to be sure, but dead men's bones within,—a cold intellect, a tremendous failure, without either heart or will to love or control. "The world by wisdom knows not God." Her sculptors still erect, as of old, an altar "to the unknown God" Educate the heart only and you have a fanatic, and of all despicable fanatics, the religious is the worst, for he is an enemy to both God

and man But when the all-round man is thoroughly developed—intellect, sensibilities and will, we see again the image of God, one who was intended by Him to be a world power, to be a "worker together with God" in subduing all things unto Himself To me this is the most stupendous thought in the universe. God putting all things into man's hands,—to have dominion, to subdue, to cultivate, develop and regulate, and that too, working with God according to His own laws, and all this while man is developing himself even more than he is those things God puts into his hands Surely—

> Life is the coinage of heaven,
> To be spent in the service of love,
> Till all the realm of earth below
> Is as pure as the realm above.

As to the churches, I have already said that there are dark clouds gathering in the theological world. Her sea is at unrest. There are yet continents and islands for some theological Columbus to discover These thunderings and lightnings of crumbling creeds will clear and even purify the atmosphere, and where men have been looking through the clouds darkly, they will see face to face. Many tremble lest faith will fail, because we tear up parchments more or less. The church of God is renewing its youth. It will again be content with simpler symbols, because it is learning of Christ. Boyd Carpenter says: "It will not need any longer Trent or Westminster or Lambeth or the Vatican to lead it. It will be satisfied with simpler thoughts and a purer faith. It will be satisfied to realize that there is one Lord, one faith and one baptism, one God and Father of all."

This restoration of primitive Christianity is coming slowly, but coming surely. Bishop Carpenter's words will

be fulfilled. Christ and the Bible will be exalted to their proper authority again. You can stop an invading army, but you cannot stop the invasion of an idea The church drifted for eleven centuries, and its return will necessarily be slow. All great movements of whatever nature are. For as Zollars says· "All thoughts come through some one person," then it ultimately passes to the masses.

Take for instance the inventions, from Fulton, we have the steamboat; from Howe the sewing machine; from McCormick the binder, from Bell the telephone, from Edison electricity. And nations also have stamped the world with some one idea. Germany stands for knowledge; England for wealth; France for power; America for liberty. So also the churches, or denominations as such, are passing, but their works, the definite things for which they stood or contended, will follow them and let us (just as the bee goes forth and from the magnolia or palmetto, or from the clover, lily or hollyhock gathers its honey) let us gather the good out of all, to be saved in the garner of God. Shakespeare says, "There are tongues in trees, sermons in stones, books in running brooks, and good in everything." If the divided, contending churches have any good, let us have it, but not their contentions, divisions nor isms. If others have good in them, let us receive their wheat, or what is divine, rejecting the chaff, or what is human For many of the denominations are dying in bondage, or in the wilderness, or on the border of some promised land. They are building their churches by the graves of the past, and the very spirit of the Reformation is leaving many of the churches whose forefathers waded through blood to give their children the freedom that is in Christ. And again, the leadership is handed over to some Joshua, so let us in His spirit go in and possess the land.

Our plea indeed, is for Christian union, but not for Christian union only, but to uphold divine authority and bring the intellect, sensibilities and the will to Christ. I am not here today to uphold an ecclesiasticism or to prove a creed, not to prop up a throne, but to preach Christ and save men. Preach first principles? Yes As long as there is a man to learn. Belief is a submission of the intellect to truth; repentance is a submission of the emotions to love; obedience is a submission of the will to divine authority. It is God's purpose to save the whole man. Any church which receives members without demanding this threefold submission, will fail to save the threefold man The world will drift into idolatry, or agnosticism, or to that darkness that is worse than death The theology that does not require this must touch the hem of His garment that virtue may enter in

And now to close, let me say to both the preacher and to the ideal man in the pew, that though his intellect may hold all knowledge, and though he may have all faith, and though he may give his body to be burned, still he may become as sounding brass or the tinkling cymbal. Christ majestically marches before the ever-rising ranks of our civilization, the mightiest of the mighty and the holiest of the holy. It has echoed and re-echoed "Whence has this man wisdom?"—"Never man spake like this man" His intellect knew no bounds. His was the mind of the Everlasting Master, the Maker of the universe, whose plan it is, and plan is only thought in execution. As to His heart, it embraced the world; it rejoiced with the children; it lamented over Jerusalem; it wept at the tomb, it burst upon the cross. He so loved that He gave all. He received all of our emptiness that we might be filled with His fullness. Our temptations, trials, hungers, heartaches and failures He received, and in turn, made His Father our

Father, His home our home, His joy to be our joy, unspeakable and full of glory, for we shall be like Him, for we shall see Him as He is He reached the climax of His mission when, single-handed and alone, of His own self, He gave Himself up in the garden, both to man and to God.

Surrendering absolutely, He cried, "Not my will but thine be done." The mind reels in its imagination and the heart in its meditation, when we try to picture to ourselves the Master, the Creator and Author of all things giving up His will and becoming submissive unto the uttermost. It was omnipotent power wielded in an omnipotent way, and may God help us, as we profoundly meditate this morning, to seek at once our Gethsemane, and there, like Him, to give up ourselves absolutely and entirely,—intellect, sensibilities and will, as we cry, intelligently, devotedly and submissively to the King of the mind, the heart and the will, "Not my will but thine be done for ever and ever."

> For joy that is before you, then,
> Go to your cross, despise its shame,
> In worlds unending you shall be
> Like Jesus of Gethsemane.

Then when the angels of light shall strike the chords of their great golden harps, and the heavenly hosts shall chant that first grand anthem, whose voluptuous swells shall echo and re-echo through the universe, you and I will be there to join in that first grand chorus, in adoration of the Alpha and Omega, forever and ever.

How to Restore the Old Evangelistic Fervor in the New Age

No event that ever has, or perhaps that ever will happen, can so remarkably display the wisdom and power of the Great Jehovah, as the glorious manner in which He brought life and immortality to light through the gospel of His only Son. History, as it relates merely to human events, is a very pleasing and instructing subject. But that which relates to our moral, social, industrial and immortal interests—the paramount issues of life—should claim our deepest thought, our closest attention and most serious regard Truly never was there such a moral phenomenon exhibited upon this earth as the first establishment and progress of Christianity. The instruments by which it was established, the opposition with which it was met, the heaven-born zeal and consecration of its advocates, and the success which attended its career were all of the most extraordinary character.

Let us note briefly the wretched condition of the world and the more wretched condition of her peoples, politically, socially, economically and religiously, at the period when Christianity was born. Their unthinkable ignorance, unspeakable vice, most miserable superstitions, lewd and base pagan idolatries and iron-clad despotisms were almost beyond human comprehension Politically the world was reposing under the iron heel of the most august of all the Caesars. This world-domineering and dominating empire was itself the consummation of all the empires of the ancient world. Religiously, polytheism with her myriads of temples and her myriads of myriads of priests, was tri-

umphantly seated in the affections of a superstitious people, and her legislators, magistrates, philosophers, orators and poets, all combined to plead her cause and protect her from insult and from any and every injury Rivers of sacrificial blood, crimsoned all the rites of pagan worship and clouds of incense arose from every city, town and hamlet in honor of the gods of Roman superstition. God's chosen people, the children of Israel, had permitted their God-given, heaven-directed religion to be corrupted by tradition and distracted by faction and polluted by worldliness, and although venerated for its antiquity and admired for its divinity, it had drifted so far from its original purity, purpose and power as to be almost dead and buried in the dust of formal ceremonialism. Jesus compared it to an old garment and dried wineskins. The saddest thing to be said about its devotees is that they put the Savior to death. He came not to destroy their law but to fulfill it He came not to annul but to ratify The most atrocious deed of the ages was committed by the highest ecclesiastical court of that day, the Jewish Sanhedrin. The world never had but one perfect Man and they turned Him over to pagan Rome and crucified Him between Roman pride and Jewish prejudice

Born under such conditions, it is a marvel that Christianity ever lived, and, living, that it ever got even a foothold; and then, taking trench by trench, it is literally conquering the world. Mr. Campbell said, "No king nor priest ever smiled upon Christianity's path until, by its own inherent beauty, it won the day." By the excellency of its doctrine, purity of its morals, the rationality of its arguments and demonstration of the Holy Spirit, and the good example of its subjects, it triumphed upon the ruins of Judaism and idolatry. This Christianity has existed in this world for about two thousand years. During the first

periods, when its facts and doctrines were propagated in their native purity and simplicity, uncontaminated by pagan ceremonies or worldly maxims, or human opinions, or the philosophical doctrines of some poetical dreamer or dogmatic truth-dodger, its progress was rapid. In fact, as stated above, it was accompanied by most astounding and marvelous results The empire of the "Prince of Darkness" was shaken to its very center. The altars of paganism were overturned and deserted Pagan oracles were struck dumb and pagan worship was rejected and pagan priests were forsaken, their sacrifices unbought, their altars moulded and their temples were leveled to the ground "The word of God had free course and was glorified" Multitudes of men and women from both the highest and lowest classes, who were formerly immersed in all the vices and abominations of heathenism, were turned from darkness to light and from the power of Satan and worship of idols to the worship and service of the true and living God. By the unwearied labors of the divinely inspired apostles, and the faithful brethren who were their immediate successors, the knowledge of the true God and His Christ reached, convicted and converted thousands in "Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth." It conquered many of the inhabitants of the Grecian Isles, large parts of Asia Minor, the northern coast of Africa, and the southern shores of Europe, and covered even the Roman Empire, thus spreading from the Tiber to the Thames, from the Euphrates to the Ganges, from the Nile to the ends of the known world.

Do not overlook the fact, my brethren, that these marvelous victories were achieved in an age of darkness and in the lands and among the peoples where for untold ages the abominations of pagan idolatry had debased and demoralized the lives and minds of men. "Darkness cov-

ered the earth and gross darkness covered the peoples," but began to vanish before the Sun of Righteousness who arose with healing in His wings. They were the salt of the earth. They were, through Him, the light of the world. "Holy men of old spake as they were moved by the Holy Ghost." They believed then, as we should believe now, that the greatest need of every soul is Christ.

They taught, as the Scriptures teach, that Christ, the God-Man, as truly God as though He never were man and as truly man as though never God had come to reveal to men the mind of God and to tell them, as Isaiah said, that "as the heavens are higher than the earth" so much higher than the earth were His thoughts, purposes and plans for men than their thoughts, purposes and plans for themselves. Christ came as an Apostle and High Priest, an Apostle to speak the mind of God to men, to interpret the thoughts of heaven to earth and to reveal His loving Fatherhood and providential care. He revealed a God who "so loved the world that he gave his only begotten Son" rather than the mighty God and terrible. He taught us to say, "Our Father," and we have scarcely learned, even yet, to stand by "every kindred, tongue and tribe," to stand by the black man, the yellow man, the red man and every white man and say, "Our Father" and really mean just that and nothing else.

In all religions except the Christian religion we have a guilty man standing before a bloody altar offering an animal sacrifice in atonement to appease the wrath of an angry God In the Christian religion we have a loving Father offering His divine, sinless Son to win and woo the hard heart of a guilty man. My brethren, there is no greater message on earth than that message, and no age ever needed it worse than this age to which we belong. Those first ministers, fire-brands of almightiness, practiced

the spirit of fortitude and noncomformity to this world and became living epistles and examples to be known and read of men, and imitated, reproduced, through all succeeding ages Through Holy Writ they still urge us not to be "conformed to this age but to be transformed by the renewing of our minds," that we, too, may "prove what is that good and acceptable and perfect will of God." Faith begets fiber, doubt begets indifference and uncertainty begets inability. When we, like them, "Study to show ourselves approved unto God," till "the words of our mouths and the meditations of our hearts are acceptable in His sight," then the lusts of the eye and the lusts of the flesh and the pride of life will be as unbecoming and as unworthy of us as it was of these who counted themselves as "strangers and pilgrims on earth" and counted themselves "blessed" when they were "persecuted for righteousness' sake."

The history of the church from those first days of the apostles has been a history of great spiritual revivals or upheavals. Doubtless it has been a history of much else. The church has been the scene, also, of human passions, human speculations, human errors. But traversing these, He, by whom the whole body of the church is governed and sanctified, has made His presence felt, not only in the faithful, perpetual proclamation and elucidation of truth, not only in the silent, never-ceasing sanctification of souls, but also in the great upheavals of spiritual life, by which the conscience of Christians has been quickened, or their hold upon truths of redemption and grace made more intelligent and serious, or their lives and practices restored to something like the ideal of the gospel And thus the whole religious tone of the community, state or nation has been changed. Even in the apostolic age it was necessary to warn Christians that it was high time to awaken out of

sleep; that the night of life was far spent, and the day of eternity was at hand. And ever since, from generation to generation, there has been a succession of efforts within the church to realize more worthily the truth of Christ, the Christian creed, or the ideal of the Christian life.

These great, historic revivals have been inspired or led by serious-minded, genuinely-devout men, who have represented the highest conscience of Christendom in their day. They may be easily traced along the line of Christian history; the Spirit living in the church has by them attested His presence and His will; and has recalled lukewarm generations, paralyzed by indifference or degraded by indulgence and honeycombed by worldliness, back to the true spirit and level of the Christian faith and life. Robert McCheyenne went to Dundee and Scotland was awakened. Richard Baxter went to Kiddeminster and England was awakened They tell us that in Florence, Savonarola's chain-logic was changed to chain-lightning and in starting a fire to burn the messenger, they set the message afire and that conflagration will never end. The nailing of theses at the door of Wittenberg by Luther was a revival. The Wesleys and George Whitefield came across the ocean and America was revived. The great revivals of Edwards, Bellamy and Finney, and the Old Cane-Ridge Revival, all are historic illustrations of what would come to pass if we would restore the old evangelistic fervor in this new age.

A truly great minister in writing on "Revivals" has said, "In such movements there is often what seems, at first sight, an element of caprice. They appear to contemporaries to be one-sided, exaggerated, narrow or fanatical. They are often denounced with a passionate fervor which is so out of proportion to the reality as to border on the grotesque They are said to exact too much of us, or

to concede too much They are too contemplative in their tendency to be sufficiently practical, or too energetically practical to do justice to religious thought They are too exclusively literary or academical, as being the work of men of books, or they are too popular and insensible to philosophical considerations, as being the work of men of the people Or, again, they are so occupied with controversy as to forget the claims of devotion, or so engaged in leading souls to a devout life as to forget the unwelcome but real necessities of controversy.

"They are intent on particular moral improvements so exclusively as to forget what is due to reverence and order; or they are so bent upon rescuing the church from chronic slovenliness and indecency in public worship as to do less than justice to the paramount interests of moral truth. Sometimes these movements seem to be all feeling, sometimes they are all thought, sometimes they are, as it seems, all outward energy. It is easy, as we survey them, to say that something else was needed; or that what was done could have been done better or more completely, or that, had we been there, we should not have been guilty of this one-sidedness, or of that exaggeration. We forget, perhops, *who* really was there and *whose work it is*, though often overlaid and thwarted by human weakness and human passion, that we really are criticizing. If it was seemingly one-sided, excessive or defective, impulsive or sluggish, speculative or practical, esthetic or experimental, may not this have been so because in His judgment, who 'breatheth where he listeth,' this particular characteristic was needed for the church of that day?"

All that some contemporaries know of such movements is "the sound thereof," the name with which they rouse or allay, as the case may be Such knowledge is superfi-

cial enough. Of the profound spiritual causes which really engender them, the direction in which they are really moving or of the influence they permanently exert upon souls, men know little or nothing. The accidental symptom is mistaken for the essential characteristic; the momentary expression of feeling is mistaken for the inalienable conviction of certain truth. With His vision, whose we are and whom we serve, and with His Spirit indwelling, we will some day be able to see in their true relation, the practice and motive, the accident and substance, the lasting and the transient, in the economy of grace.

Pentecost was not only just such a great religious upheaval as we have described, but it was the first one in the history of the Christian Church. The influence of that God-given, Jesus-proclaimed, Holy-Spirit-inspired, directed and empowered day still lives and never will end until the great and final day when the dead, small and great, stand before God. Then, and not until then, will we know the real heights of its ideals, the depth of its convictions, the breadth of its influence and the length of its activities and victories. A few days after Pentecost five thousand more surrendered to the "sword of the Spirit," in the conflict of rightness against wrongness, truth against error, Christ against Satan, heaven against hell. Dr. G. Campbell Morgan rightly points out the fact that Pentecost was not made possible by the preaching of a great sermon. It was made possible by the great spiritual level attained or conditions reached by the disciples of Christ. "They were of one accord in one place." A united, Spirit-filled congregation "of one accord in one place" made possible the delivery of a great address and of gaining three thousand converts in a day. It is up to the members of the

church to meet apostolic conditions if they want the Evangelists and pastors to obtain apostolic results

Of course, such marvelously great and community-stirring revivals did then just what they would do now, stirred up the hotbeds of crime, the plague-spots of iniquity, the cesspools of sin and dives of infamy, and brought out the lewd fellows of the baser sort and caused or engendered a fanatically envious spirit and deadly antagonism and persecution, but blessed be God, even the crucifixion of their Leader, the beheading of John the Baptist, and the beheading of James and the stoning of Stephen, could not lessen the enthusiasm or dampen the ardor of those heralds of righteousness, those servants of the Most High. Though literally driven from Jerusalem, they "went everywhere preaching the word." Philip went down to Samaria to preach to the social outcasts, the half-breeds, whom the "high-brows" called "the dogs of Samaritans." "But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." "And there was great joy in that city" Peter bursts the old wine-skins, breaks with their traditional provincialism, and national narrowness, and boldly crosses the line into the Gentile ranks and preaches the gospel to Cornelius and his household and baptizes them in the name of and by the authority of a crucified, risen and regnant Christ. Philip literally runs to catch the chariot of an African Ethiopian, stops his "Ford" along the highway, and "they both go down into the water," both Philip, the Evangelist, and the government official, and he baptizes him. I imagine that posture and gesture, platitudes and relics, camphorated phrases, stereotyped messages, Prince-Albert coats and white bow-ties and assumed holy tones, had not yet em-

balmed the ministry nor anaesthetized the church. In those days the church did not have hired servants in the choirs whose only recommendations were the training of their voices rather than their religious virtues, who were hired for their sound rather than for their soulfulness, who palmed off upon the church second-class, denatured grand opera instead of "psalms and hymns and spiritual songs." If we are to hear, like John, a "sound like unto the voice of many waters," we must remember that, like him, we must be "in the Spirit on the Lord's Day." "The mill will never grind with the water that is past," and the mill will never grind with the water that is frozen nor with water that is stagnant.

> Thou must be true thyself
> If thou the truth wouldst teach;
> It takes the overflow of heart
> To give the lips full speech.

Their spiritual rivers ran bankful and even overflowed the thirsty land.

If we really want to see the kingdoms of this world become the Kingdom of our Lord and His Christ; if we are genuinely sincere for the restoration of Apostolic Christianity, then we must restore the apostolic spirituality by restoring apostolic singing, praying and preaching and apostolic practice and zeal. We must not simply work for an apostolic form, we must have the apostolic faith, and life; nothing less will suffice. This is not just an ignorant world to be educated, but a lost world to be saved. The salvation of humanity cannot be trusted to education or civilization again. The church possesses the only unbought-up plan and program for the salvation of the race. Lodges and clubs can talk about the "combinations of capital," the "combinations of labor" and "commission

forms of government, and can organize producers' leagues and consumers' leagues, and while we admire their ingenuity, we lament their inability to see that there is just one "Balm in Gilead" for the salvation of society, and that is the gospel of Jesus Christ. The church must not simply hold services, it must solve problems. The greatest of all problems is reaching men for Christ. The International Sunday School officials tell us that twenty-five per cent of the young people are reached through the Sunday School and twenty-five per cent are reached after Sunday School age and fifty per cent of the inhabitants of even the so-called Christian lands are not being reached at all. We must keep the prayer-fires burning. In this great hour of the world's history, we must make big plans for human redemption. "If God is to be your partner, make big plans for your life."

If you are tired of sinful harvests,
Then stop your sinful sowing.
If you want to go with God,
You must go the way God's going.

Time will not permit me to speak at length of the conversion of the Corinthians, Annanias baptizing Paul, and then followed by Paul's midnight prayer, song service and revival in the Philippian jail, which was preceded by his reaching two lady converts, the peddler woman and the slave-girl; nor following him on, through his almost unthinkable persecutions, until he finally reaches the members of Caesar's household and reaches the block and the "crown of righteousness" which, he said, "Is not only laid up for me, but for all those who love his appearing." He looked upon every person as an object or possibility of God's converting grace. We must do nothing less Accepting Christ changed our relations to the lost as thor-

oughly as it did toward Him. If our religion is true, we are bound to propagate it; if untrue, we are bound to change it. If your religion hasn't changed you, then change your religion.

The only way to restore the old apostolic zeal for soul-winning in this new age is to feel about our Lord Jesus and His work as the apostles did. They really got Christ's vision of lost men and low social and economic standards, and the world needs that vision today. If we would feel about men and nations as Christ feels about them, if we would get His view and value of things, even as the apostles did, we, too, would have the mountain-moving power of prayer, and soon because of our enthusiasm, would be also called "those who have turned the world upside down." Some might even finally say of us, "Much learning hath made thee mad," or, "What will this babbler say?" Mobs of persecution would be started and the age would be ablaze with a veritable conflagration of righteousness Dr. Dixon is right: "The church evangelical is the church on ice; the church evangelistic is the church on fire." Too many have altars and no fire; too many have a bound volume instead of a living revelation; too many are preaching a dead creed instead of a living Christ. We are dressed in swaddling bands when we should be robed in robes of righteousness, feeding on milk instead of meat, riding in baby-cabs when we ought to be riding in chariots of fire. "My word shall not return unto me void" God has not promised to save by your word or my word but by His word. Don't try to say some brilliant thing, preach the word. Sir Charles Hyland, the scientist, says that some of the birds of New England spend their winters in North Africa. They rise to higher strata of air that sweep from the cold North Pole to the warm sands of Africa. The

whole church must be brought up to a similar high spiritual level. Then, and not until then, can we expect results commensurate with apostolic days. A Swiss guide, leading a bunch of Alpine tourists, came to a height where he fastened all of them together saying, "From this up it is hand and knee work." We are at that point today in the history of Christianity. Nothing but the Christian religion, and that at its best, can save humanity from taking the path of tragedy across the unknown sea of the future. From this on, it is hand and knee work. This means the restoration of the old family altar, the bringing of the Christian religion into the individual home. Christianity in the church, in the community, in the nation, will never rise above Christianity in the home. The mightiest thing next to God Himself is motherhood. When mother rocks the cradle, she rocks the world. Whatever else goes into bankruptcy, Christian motherhood, Christian fatherhood and Christianity in the home, must not fail. If we are to continue to have the sweet, true, pure, old-fashioned, God-fearing Christian mother instead of a bunch of French-heeled, kangaroo-shaped, frescoe-faced, frizzle-headed flappers, with a cootie-garage over each ear, if we are to continue to have the big-hearted, noble, devoted, consecrated fathers instead of a bunch of scrub sires, there is only one way to do it, restore apostolic Bible reading and family prayer in the home. The home is the hearthstone of the government, the citadel of our civilization, and the throne-room of religion. If you would bring your family to Christ, bring Christ to your home. You might as well try to hatch chickens in a cold nest or to bloom roses at the North Pole, or put a newborn babe into a refrigerator and then spank it because it won't sweat, as to expect the Evangelists and ministers to have great religious upheavals and to win thousands of converts in the present cold, indiffer-

ent, unconcerned, ungodly condition of the home and church.

The question today is not simply what must the nation do to be saved, what must democracy do to be saved, what much society do to be saved, or what must the community do to be saved, but a man comes perilously near the truth when, with bleeding heart, he soulfully asks, "What must the church do to be saved?" To this Jerusalem, too, Jesus is saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?" I am not simply thinking of narrowness and bigotry, I am not simply thinking of the self-conceit and "more holy than thou" spirit of some, but I am speaking of the wretched conditions, socially, economically, industrially, politically and even religiously, that confront us. What is the cause of this crime wave? To what have we drifted that the movie sex-plays are so mighty popular, that, as I believe, a murderous Fatty Arbuckle, or a divorced Doug. Fairbanks and Mary Pickford are more popular and their words and deeds better known by many children of the Kingdom than the names and deeds of the apostles and prophets and the "holy men of old who spake as they were moved by the Holy Ghost"? I know it is easy to be firebrands against dead issues and to put on the soft-pedal and be mealy-mouthed and absolutely quiet on live issues The facts are, the movies of today are the training-camps of bandits; this is where they see how to hold up the pedestrians and the autos; this is where they see how to rob the bank and the mail-train; to climb into the back window, to steal another man's wife or another woman's husband, to drag the garments of human dignity into unnameable mire; make the pure girl in the parlor become the soiled girl in the park; destroying not only the virtuous character that is, but the queenly

wife, the Christian mother that might have been; making a human asset into an unmentionable liability. The joy-ride in many sections has almost proven to be a red-light district on wheels. Thousands of our families are spending more money in these wretched movies than they are in spiritual movements They make their offering at the theater of lust instead of at the throne of grace. Their dimes and dollars go in the ticket-office instead of the divine storehouse. These theaters must clean up or clean out or Christians must stay out. The country villages and county seat towns and cities are packed with vast throngs surging through the streets on Saturday night. Where, in the name of God I ask you, where are those crowds Sunday morning? We have gotten rid of Bill-Hellam, the Kaiser of Potsdam, blessed be God, we have gotten rid of another Kaiser, old John Barleycorn of America; we need to get rid of another Kaiser, the European Sabbath. The Kaiser-Sunday must be dethroned and exiled, and the old apostolic Lord's Day restored. Things will be brought to pass and this seething, boiling sea of sin will be no more.

One of the old church fathers said to a young minister, "Do you know the disease?" and he answered, "Yes." Then said the old saint, "Do you know the cure?" and the young man answered, "Yes" Then said the old servant of God, "My young brother, go, preach that and nothing else, for all else is talk." Too often the pulpit of today is manned by men who are not willing to say, as Nathan to David, "Thou art the man." My brethren, too many of us are unwilling to say to the political leaders and the social vamps of our day, as John to Herod and his brother Philip's wife, "It is unlawful for thee to have her," and every modern "Doug. and Mary" must be made to feel this. When we fear God, as John the Baptist did, more than we fear the block, and when we despise false

statements more than we do stones and martyrdom, just as Stephen; when we prefer prison-cells to pride and cushions, when we get where we can say, "For me to live is for Christ to live," and "The zeal of thine house has eaten me up," and "I count all things but loss for the excellency of the knowledge of Christ"; "I am not only ready to preach the gospel, I am not only ready to go to the city, but to die there for Christ"; then can we say, "I know whom I have believed"; our cold, formal faith will pass into a vital belief, this vital belief, which works through love, will pass into knowledge, acquaintance of the mind, heart and love of Christ; then we, too, will know Him whom we at first only believed. Then when we live a God-controlled and Jesus-touched and Holy Spirit-filled and self-obliterated life, then we will become firebrands of almightiness that shall save and not destroy the world, and "Righteousness shall cover the earth as the waters cover the sea" "The kingdoms of this world will become the Kingdom of our Lord and of his Christ"

The Plumb-Line

We have with us tonight as our guests the Masonic Order and the Order of Eastern Star. This is the largest delegation we have had during the meetings. I am glad you have come and especially glad you came because of the invitation sent out by your own officers. You have come in the name of the Most High and you are welcome as the sunshine I hope everything that is said tonight will please our Lord and be helpful to His Christians and every citizen present. I hope also that the service will not only please God but beget a deeper reverence for and appreciation of His divine laws. My prayer is that it may be educational and inspirational to all here tonight, and that many may by carefully considering the divine laws of God accept His divine and Holy Son as their personal Savior.

There is a song peculiarly suitable to this sermon on the Plumb-Line, which Mrs. Scoville always sings on Masonic Night, "The City Foursquare" She will please sing it now. Let us all reverently and quietly listen.

In a land of fadeless day,
Lies the city foursquare.
It will never pass away,
And there is no night there.

We will need no sunshine bright,
In that city foursquare
For the Lamb is all the light,
And there is no night there.

God will wipe away all tears,
There's no death, no pain, no fears,
And we'll count not time by years—
For there is no night there.

My subject tonight is "The Plumb-Line" and the text is found in the seventh chapter of Amos, eighth verse: "Behold the Lord stood beside a wall made by a plumb-line, with a plumb-line in his hand And Jehovah said unto me, Amos, what seest thou? And I said, A plumb-line Then said the Lord, Behold I will set a plumb-line in the midst of my people Israel, and I will not again pass by them any more."

My friends, the plumb-line is one of the changeless laws of an unchanging and unchangeable God. It has been my privilege to be in Egypt twice I have seen with my own eyes walls that have stood there for at least four thousand years. The stones have not deviated a quarter of an inch from the place where the masons placed them. That is where the Free Masons get their name. The political rulers knew that these walls would outlive not only their own dynasty, but the unknown dynasties that were to come. They have outlived the dynasties of the Pharaohs and the Ptolemies. They have outlived the reign of Alexander the Great, the rule of the Caesars and the career of Napoleon They have also stood while the house of Romanoffs and Hapsburgs and Hohenzollerns, the Guelphs and Ghibellines, crumbled into the dust of common things. They stand, undeviating today from that rule or plumb-line, whereby they were builded four thousand years ago, and the masons that built them were made free from taxes, hence called Free Masons.

When man builds by the perfect laws of the perfect God, his work will stand But whenever man compromises, in any manner of living, whether in mind, in character, or in body, or in spiritual life, he fails and falls In your speech, or in your conduct, or in whatever you do, or are, it doesn't matter how small the deviation from God's standard, it means ultimately your wreck, ruin and dis-

aster, if you fail to obey God To not follow the plumb-line perfectly means to reject it entirely If you prolong a small angle into infinite space it becomes an unmeasurable deviation; you don't need to be a scholar nor an astronomer to see that. To love a little sin is a great sin, because it makes a flaw in your character Smarter men than you are and than I am have found it out Smarter men and smarter women than most of the men and women of this congregation tried that out and found they couldn't get by with it. They became the moral wrecks of past civilizations.

Any man that goes against God is fighting a losing game. You might as well try to check the Omaha cyclone with your own breath, or the Corpus Christi tidal wave, or the Galveston tidal wave with your own hands, or to stop the San Francisco earthquake with your right foot, or to stop the Mt Pelee eruption with a bottle cork, or try to draw the stars out of the universe with your fingers, or to stop the planets in their course through the illimitable heavens by a small magnet or to try to take omnipotence out of the universe, as to fight against one of the laws of God.

"Behold the Lord stood by a wall made by a plumb-line, with a plumb-line in his hand, and the Lord said, Amos, what seest thou? And I answered, A plumb-line."

Communities are like men. Out here at that road house, or half-way joint, the other night, one man was killed and another very nearly killed. When that one man killed the other man, they were gambling, were calling each other vile names, drinking white mule and cursing. When will the day come when you men and women will stand up here in old Williamson County with a plumb-line in your hand and stop such things? If America is to stand, if the Republic is to live, and we are to save humanity from taking the path of tragedy across the unknown sea of the

future, somebody has got to stand by our political wall, with a plumb-line in his hand. God is drawing His plumb-line over the nations today. Human institutions are being weighed in the balances. We are going to learn that some day, and when you learn it, it will be a big day for America and for this State, this city and county.

Pope says, "The proper study of mankind is man." Omit a few of abstruse sciences and mankind's study of man occupies the whole field of literature. The burden of history is what man has been; of law, what he does; of physiology, what he is, of ethics, what he ought to be, and of revelations, what God designs he shall be.

The minute you tilt a plumb-line, you haven't any plumb-line The minute you deviate from truth, you haven't any truth. You must accept the plumb-line perfectly or reject it entirely Any deviation from the law of God, however small, if carried far enough into the infinite, will mean failure, destruction, wreck and oblivion.

It is a mistake, boys and girls, to start in any business and drift away from the law of God. If you get in with the godless gangs and Christless cliques, and forget the teachings of church and home and Sunday School, and the good moral men and women who have tried to train you to be good, true, pure, moral citizens, you soon reap what you sow. The heart with a flaw in it, the home with a flaw in it, the business with a flaw in it, will not stand the strain when the testing time comes If you leave God's law out of your business, out of your heart, out of your life, and live a godless life, you will die without God and without hope. A godless career here means a godless career hereafter

"Then answered Amos and saith unto Amaziah, I was no prophet, neither was I a prophet's son. I was a herdsman, and a dresser of sycamore trees, and Jehovah took

me from following the flock and said unto me, Go, prophesy unto my people Israel. Now, therefore, hear thou the word of Jehovah." Thus Amos told him what would befall the people of Israel, and as he prophesied, so has it befallen them.

Then Amos goes on, "Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell grain? And the sabbath, that we may set forth wheat, making ephah small and the shekel great, and dealing falsely with balances of deceit" Making the ephah small and the shekel great, that is, making the half-bushel small and the dollar great. Did you ever see any of that? Did you ever look at a strawberry box and find out that the bottom of it is not the bottom of it? In other words, the bottom is shoved up from the bottom What's that done for? Making the ephah small and the shekel great.

Did you ever go into a store and find the dealer selling fifteen ounces instead of sixteen ounces for a pound? I did once I found a butcher in Uniontown, Pennsylvania, doing that very thing. I am not mentioning any butcher in this town. So far as I know, they have dealt squarely with me. I am speaking of a butcher in Uniontown, Pennsylvania When one of our own fine young men told me that, I said, "You don't mean it?" He said, "I do mean it, and if you will go with me, I will prove it" I went, and he did prove it. Not much, only an ounce—a fraction of a pound short, but you can see what an enormous amount that would come to in the course of a year.

It takes thirty-six inches to make a yard. Adam Clark was clerking for a big merchant who saw him measure silk as loosely as he did calico He was called down by the floorwalker of the store. "Mr. Clark," said the merchant, "I notice when you sell silk to a customer, you measure

it as loosely as you do calico, which is worth only a few cents a yard. I want you after this when you sell silk and satin, worth two or three dollars a yard, to stretch it tightly when you measure it off" "I am working for you," Mr. Clark said, "but I am going to give everybody else a square deal, too. It takes thirty-six inches to make a yard of silk, the same as it does to make a yard of calico, and I expect to be square at all times, and give everybody a square deal." The dishonest, angered merchant dismissed him He turned away from a dishonest man to an honest calling and became a great outstanding Bible scholar and writer. The man will always succeed who gives the Lord a square deal. When we follow the plumb-line God takes care of us.

He says, "Ye that would swallow up the needy and cause the poor of the land to fail—buying up the needy with a pair of shoes" During war times and since shoes have been so high that he who could buy a pair of shoes could buy almost anything else. Potatoes got so high you couldn't look them in the eye. Leather was so high and beef so high, I guess the cow must have jumped over the moon. High prices are not a blessing to the poor and needy, unless their wages are raised correspondingly.

Now comes another verse from Amos that I want you to please listen to very closely.

"Behold the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but a famine of hearing the words of Jehovah * * * * they shall seek the word of Jehovah and shall not find it. In that day shall the fair virgins and the young men faint for thirst * * * * they shall fall and never rise up again."

Here is a great crowd in this big auditorium which is literally packed and jammed tonight. We have had this

building packed and jammed before. But I would like to ask you, where will the citizens of this city be Sunday morning and where will they be Saturday night? You know where they are going Saturday night You know just as well as I know that the streets of all our American villages, towns and cities will be packed and jammed with people just milling around, doing nothing, saying nothing, being nothing, buying nothing, accomplishing nothing and going nowhere Some of the picture houses will be packed and jammed Saturday night—but where will that vast crowd be Sunday morning? Streets so filled Saturday afternoon and night that you can hardly find places to park your car. Crowds, crowds everywhere Saturday night, but where is that crowd Sunday morning? Hear these prophetic words which are being fulfilled in our midst today:

"I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."

My friends, that "famine of hearing the word of the Lord" is upon us right now. Multiplied thousands neither hear nor heed the word of the Lord A crime wave is upon us. Truth is fallen in the street. Households are wrecked, society polluted, character blasted and the nations are in turmoil. This age needs God's plumb-line, this age has forgotten God. Society is crumbling, tilting like a wall about to fall.

There are many monuments of ancient civilizations that have withstood the corroding ravages of time because they were built according to the perfect law of God, the plumb-line. Look at the Chinese wall, or the great ruins of Thebes, Luxor or Karnack, and the temple of Mars Hill. "I saw the Lord standing by a wall, made by a plumb-line, with a plumb-line in his hand." The builders of ancient

civilizations and centuries saw and followed the same divine law, and as far as they followed, their works lived But the day they turned from Him was the day of their calamity.

Look at the ruins of Egypt, the step pyramid, the oldest monument on earth. Look at the great Pyramid of Giza which covers thirteen acres of ground and is five hundred twenty feet high. Come with me and see the great Egyptian obelisks, one at Heliopolis, the only remaining one of the five great obelisks that once stood there. One is now in New York, one in London, one in Paris, one is in Constantinople. I have seen them all. In the days of Rameses and King Tut and the Pharaohs, they stood back there in Egypt. Look at the ruins of the Sphinx, one of the seven wonders of the ancient world, ruins of Memphis, ruins of Alexandrian Library; look at the great Nile River, along which Moses once walked with his mother. No wonder a mighty traveler once said, "After Egypt, nothing." Why? Because you see the most stupendous monuments of past ages, walls that have stood straight up and straight down for at least four thousand years. They have not deviated a quarter of an inch from the place where they were placed by those masons who built them. Why? Because the builders followed perfectly the divine law of God.

The mason works with his trowel in one hand and with a plumb-line in the other. The man of integrity, the man of wisdom and the man who is going to do a work that will live, must do the same. If your work and mine is to abide, then whatever the daily task, as we labor with the trowel in our right hand, let us ever and continuously test our work by the plumb-line of God's law. Right makes might, but might does not make right. The Kaiser and all despots know that now.

Since right is right and God is God,
The right is bound to win,
To doubt is infidelity,
And to falter is sin.

Look at the marvelous discoveries and inventions of science, in the line of materia medica, the discovery, isolation and destruction of disease germs How did we do away with the bubonic plague? How did we do away with yellow fever? Just as Dr. Jenner discovered how to vaccinate and do away with the scourge of small-pox, and another doctor to do away with infantile paralysis Just as army surgeons taught the boys how to do away with typhoid fever and other maladies as deadly! How did they do it? They discovered the changeless law of an unchanging unchangeable God. Working on this definite, true and faithful hypothesis, they discovered how to prevent disease. In the moral, industrial, economic, political, educational and religious realm, we must do the same thing The life-line of masonry and the life-line of morality and of religion is the plumb-line.

So must it be in all your efforts if your work is to stand the test of time and endure. We sing,

If your life rings true, if your life rings true,
What a work for Jesus you then can do,
If your life rings true, if your life rings true,
Souls will be saved if your life rings true.

It will be the same if your work *is* true. The man or mason we can depend upon is the man who labors with the trowel of his daily task in one hand and God's plumb-line in the other. Whenever a man gets to the place, no matter who you are or where you work, barber, baker, banker, or in working in mine or mill or mint, I say whenever you get to the place where you labor with the plumb-line

law of God, the Golden Rule, in your hand, you are going to get somewhere. You will live and let live. Your life will be constructive, not destructive. The whole world will rise up and call you blessed It is better to build than to rebuild. It is better to store than restore. It is better to construct than reconstruct. "He builds the city best, not who builds houses, but who builds men's souls." For it were better for kings to live in hovels than for hogs to live in palaces

I said here one night that you can buy a house, but you can't buy a home You and I can go buy ready-made clothing, but we cannot buy ready-made characters. We must build them, and we must build them with the plumb-line if they are to stand. There are no second-hand crowns in heaven There will be no rooms to rent on the streets of gold. Heaven is a prepared place for prepared people.

What's the reason that girl fails? Because she is trying to do what this or that girl did instead of following God's plumb-line, and father and mother are broken-hearted. The younger children of the family have got to carry that bitter sting in their hearts. What did it? Trying to tilt the plumb-line

That man Avery who stole that $21,000 00 out of that mail-car up here last month, is now on his way to the penitentiary for a long period of years What did it? That man forgot his mother's good and holy name and his wife's honor and love, and his sister's and brother's respect, and he forgot the church, he forgot his home, and then he forgot God and His plumb-line and right there he went wrong What's the matter? He deviated from the perpendicular.

One of the saddest tendencies of the time is our continual reference to the behavior of others. In dancing, drinking white mule, gambling and evil living, men say, others do it, why can't I? He is going by crooked human standards

instead of by the divine line Where did he get his white mule? Got it from your so-called half-way house Why can't I? They drive out with the other man's girl, and you will find her some night joy-riding in some automobile that is nothing but a red-light district on wheels. Others do, why can't I? Think of the autos this very hour that are drawn up in the moonshade of the trees along the highways and byways. Some other man's wife—and some day it may be your own wife or your own girl in that car. There's your joy-riding problem, and this age needs God's social plumb-line to solve it.

I am not preaching from the word that was or has been but from the living word of the living God This gospel is as old as the light and as fresh as the morning. "As long as truth is truth, it does make some difference what men believe." Truth, the Golden Rule and the plumb-line, are as eternal as God

America has had too much of these preachers who, with white bow ties, Prince Albert coats, posture, gesture, articulation and enunciation and soft-pedal, pussy-willow, milk and water, namby-pamby preaching send the world to hell just as Nero fiddled while Rome burned. They practically say, "If you don't believe 'as it were' and repent 'in a degree' you will be damned 'in a measure'." Such fol-de-rol and fiddle-dee-dee preaching puts its hearers to sleep by its indefiniteness and failure to build by the plumb-line, by its tendency to temporize with sin John the Baptist said, "Oh generation of vipers, who hath warned you to flee the wrath to come?" Note the words, "wrath to come." Jesus shouted, "Except ye repent ye shall all likewise perish." Paul sent forth the fiat declaring that "the wages of sin is death." We need that kind of preachers and that kind of preaching today. "Amos, what seest thou?" A plumb-line. Let us hew to the line, let us preach the word.

Babe Ruth goes to the plate, and that man hits the ball, he makes a home run. Who is making a home run for Jesus Christ? Just as Babe Ruth is the best man for a victorious baseball team, and the baseball magnates are willing to pay his price, so God and humanity need the best man, the best people, qualified and devoted, able and anxious to work for lost souls. Christ was willing to pay the price; the cross was the plumb-line. Come clean for God. Give up all pretense, sham and crookedness. God wants the righ men and the right women tonight for Himself. Be a plumb-line citizen, with no deviation and no excess baggage. Do not be a sham Christian, but be the man or the woman whose life and whose works ring true. Be out and out for God.

Amos, what seest thou? A plumb-line "I saw the Lord standing by a wall made by a plumb-line" Brother Masons, when they began to build this building, and to bring stone masons here, nobody had to stand and urge them to build these walls straight up and straight down, or to say to them, "Be not deceived, God is not mocked,"—they had sense enough to know that. To know what? That these walls had to go straight up and straight down, if they were to stand.

I am making this statement tonight, because while daily labor is necessary, the plumb-line of God's law is just as necessary every day. Test each hour's work by this divine law. Pray as though all depended upon God and work as though all depended upon man. You can't get a straight prayer from a crooked heart. Watch your step When the outlook is dark try the uplook and keep on keeping on.

He prayeth best who loveth best
All things both great and small,
For the great God who loveth us
He made and loveth all.

The old way to pray used to be· *"Now I lay me down to sleep"* and I think some people pray that prayer very often.

Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take.

We have changed that prayer in Chicago. We pray:

Now I am up and go to work,
I pray the Lord I shall not shirk,
And if I die before this night,
I pray the Lord my work's all right

Every church has too many people willing to say, "Now I lay me down to sleep." As soon as you are baptized some of you people seemingly fold your hands and close your eyes and sleep peacefully and forget that you were saved to serve and not to loaf. Some of you even go to sleep in church, too, don't forget that.

Some folks say, "You preach too arbitrarily, too radically I like to go to church to hear you, Brother Scoville, but you preach too radically. I don't like preachers that are—what shall I say? so positive, so cocksure, so narrow, so arbitrary." Say, Bud, let me give you a tip. Truth is narrow, truth is arbitrary, the plumb-line is narrow and all of God's laws are arbitrary.

Whenever you find some old skunk, turkey buzzard, or porcupine who doesn't like to hear the preacher knocking sin, that old guy is like a dead skunk, doesn't want his sepulcher molested. He is dead in trespasses and sin. He needs to be washed white and not whitewashed. You can whitewash a skunk, but a whitewashed skunk is a skunk just the same. We used to think we could whitewash the

saloon, but we found out a whitewashed saloon is just the same as any old dirty saloon. You can't successfully whitewash a skunk, and you can't successfully whitewash a saloon, or a sinner either The world whitewashes but Jesus washes white "The blood of Jesus Christ, his Son, cleanseth from all sin."

A lot of old fellows, full of worm holes, publicly boast that they do not need the church nor the Sunday School nor the revival. You will hear them blow their own horn and boastfully declare, "I am one of the trees of this community. Me need a preacher I should say not! I am one of the greatest men in this city and county. I am one of the trees of Southern Illinois I don't need an Evangelist You can be dead-sure, I don't " But when God Almighty pulls the bark off of him on the day of judgment, you will find him full of worm holes What the old snag needs is not an Evangelist, he needs a flock of woodpeckers to get the worms out of him. You can tell him that I said so. Deaf men have ears, and blind men have eyes. The dead in trespassses and sin are blind to their own faults and sins and dead in their own transgressions They must reap what they sow.

Josiah Strong says, "As long as truth is truth, it does make some difference what men believe," and as long as the Bible is the Bible, it does make some difference whether you believe and obey it or not. As long as God is God, as long as Christ is Christ, it does make some difference whom you worship and obey. As long as the plumb-line is the plumb-line, it does make some difference whether you follow that or follow your own human opinions and inclinations.

Look at the buildings in Chicago, some of them twenty-two and twenty-four stories high. Did anybody need to stand there and say to those men who were building those

skyscrapers, "Be not deceived, God is not mocked?" As I stated before they had sense enough to know that. They understood that if they wanted those skyscrapers to stand, they had to build those walls straight up and straight down.

God's laws are permanent, positive and practical in their application. Mr. William Jennings Bryan says: "Christ, while called a visionary, was eminently practical He recognized God's laws of rewards and taught the folly of idleness" God never made use of a lazy man or a lazy woman to carry out any of His purposes, your Bible tells you that.

Mr. Bryan goes on to say: "Intelligence and industry combine to produce results Leaving out the element of chance, which sometimes seems inexplicable, but which is more often explained by an intelligence or industry unobserved, man succeeds in proportion as he applies intelligence and industry to his work * * * * The time may come when all will be so in love with work for work's sake that the stimulus of reward may not be necessary to compell exertion, or rather, the inward satisfaction may be sufficient without any pecuniary return. But Christ was dealing with conditions as they existed then, and the same conditions exist today. The business balance of the world would be completely deranged if the indolent and the active received equal rewards. * * * *

"The question is not whether we have a talent for interpreting the Scriptures. Some may be blessed with means so that they can carry the gospel into the dark places of our own country and into foreign lands. But all can live a Christian life, and that is the one unanswerable argument in favor of Christianity. * * * * We need not worry about the reward, the world is searching for faithful men, they are needed in every branch of business." Listen to

this: "Intelligence is becoming more and more a common commodity in our land, but trustworthiness is not so plentiful."

I am not a Democrat, but I tell you, I love Mr. Bryan A few years ago, as Secretary of State, he gave a big banquet in Washington in honor of some important personages, including foreign ambassadors. We had saloons at that time and it was customary to serve whiskey, wine or champagne at all big dinners, but Mr. Bryan was big enough, as Secretary of State, to turn his glass upside-down, and say, "No liquor, no champagne, no whiskey, no beer Gentlemen, you can take good, old-fashioned grape juice, or else you can drink water" And the whole Christian world respects and honors him for it. I am not saying that Bryan has not made some mistakes, but he did not make a mistake that time.

I repeat his words: "Intelligence is becoming more and more a common commodity in our land, but trustworthiness is not so plentiful." "Amos, what seest thou? And he answered, A plumb-line." Are you drawing God's plumb-line over your dealings every day? Are you saying about each transaction, "This is not for the glory of God" —"this is a little wrong"—"this is a little shady, a little off color"? Can you trust that girl in your office who was out joy-riding last night with some old frozen-footed rooster, can you? Can you? Can you trust that boy, that bookkeeper of yours, if he gets in with the godless gang and the Christless clique, goes running round after some old calico pullet? Will he keep books for you as faithfully as he would if he had not gotten in with that sort of a gang? If your boy goes to running around in the cesspools of sin, the hotbeds of infamy and the dives of iniquity, will your boy come back to you as pure and untouched of vice as he left you? I say to you, will he?

Let me know where a boy or girl spends their evenings and I will tell you what kind of a boy or a girl they are. Between the ages of seven and seventeen is the most formative period in the life of a boy or a girl. If there is ever a time when a child needs a plumb-line, it is between the hours of 7:30 and 9:30 P M., between the age of fourteen and eighteen, that is a very critical period in your child's moral, educational and religious or character-building processes

What is the sin of this age? A great American writer, Mr. William Norris Burr, says that the great American sin is not extravagance, not vice, not graft,—does that surprise you? He says "The great American sin is a kind of half-humorous good-natured indifference, a lack of concentrated indignation, as another has described it, which allows extravagance and vice to flourish." We wink at sin. America must hew to the line, if America is to be saved.

If you tilt the walls of a building the least bit out of the perpendicular, the walls will ultimately go down. What is the reason the walls, back there in Egypt, have stood for four thousand years? Because they are as exact, as perfect as the laws of God which they perfectly obeyed. The man that can't live up to the plumb-line will drop over and drop out. You have seen men that dropped out. During the World War you saw them, slackers and deserters. They were sent to Leavenworth. What was the reason? Slackers would not go over the top, would not volunteer, didn't have any wheatless or meatless days. They were neither citizens nor soldiers. They didn't measure up to the measuring line of their country and of their community, the political plumb-line.

Trustworthiness—it is a great thing to have friends that you can safely trust It breaks my heart when I find I

have trusted some one whom I should have mistrusted Somebody is false whom you thought was true, false men, false women, false boys, false girls There are too many false balances of deceit and false teachers putting false bottoms in the bottomless pit. Too many are worshiping false gods and following false standards

"Amos, what seest thou? And I said, A plumb-line" Henry Van Dyke says:

Every mason in the quarry,
Every builder on the shore,
Every chopper in the forest,
Every raftsman at the oar,
Hewing wood and drawing water,
Splitting stones and cleaving sod,
All the dusty ranks of labor,
In the regiment of God,
March together toward His triumph,
Do the task His hands prepare:
Honest toil is holy service;
Faithful work is praise and prayer.

The faithful worker is the worker who both works and prays, who uses the plumb-line of God. The man of faith is the man who lines up his day's work every night by the plumb-line The laboring man is the best friend that God Almighty has ever had on this old chunk of dirt and God Almighty is the best friend the laboring man has ever had Follow his Golden Rule, his plumb-line standard, and the work will abide and the worker will be blessed, and humanity will be saved.

I have here another paper written also by Mr. Burr, whom I have just quoted, in which he says, "The time is now come when there is need for men of conviction and faith and wisdom and fearlessness, who shall fire their souls with wisdom at the altars of divine authorship, and

then go forth and declare that the word of the Lord is sure—that success lives not in comfortable living and self-preservation but in obeying the voice of the Lord."

Listen to another along the same line from one of the leading journals of this country:

"What is the use of beating about the bush? The world today is without authority. It cannot exist, as at present organized, without authority. Unless some preacher comes to the front who can tell us of our sins and of a judgment to come, unless some Christ can, with whip in hand, drive us money-changers from the temples of corruption, force us looters, liars and diplomats back to work, unless some God will have pity on us miserable sinners and incline our hearts to keep His laws of industry, sobriety and fair dealing, we are done for; and modern civilization, with its class graft and idleness, vanity and viciousness, dishonest propaganda and pompous virtue, will jazz itself to destruction"

This is not the despairing cry of a pessimist, nor the whine of a chronic complainer, but it is an Amos prophet setting forth the conditions and the results of sin in the modern world, and an Amos-like warning of the sure consequences of personal and national sinning, unless "the theory of the Christian religion" shall be honored and worked out in practice.

Ladies and gentlemen, that is a terrible arraignment against this age in which we live The only age we shall ever know, the only generation with which we shall ever work. We need God's plumb-line in the midst of the people of this age to show us how terribly we have tilted our modern society toward Sodom.

There are no rooms to rent on the streets of gold, no secondhand harps, no secondhand crowns for sale in heaven. Here is a gold medal given to me by the railroad men in Australia. It has a world of meaningfulness

and value to me, but it has no value to you, of course. There will be no secondhand medals in heaven. If we wear them we must win them. Will there be any stars in your crown?

When you say the church is narrow, the preacher is arbitrary, again I say that truth is narrow, truth is definite, truth is arbitrary You can't live straight and think crooked, you can't deal straight and be crooked. Your relations with God will determine your relations with your fellow men. A man has no business to say, "Our Father, who art in heaven," who cannot say, "Our brothers and our sisters, who are on earth " That man has no right to say, "Our Father," if he doesn't say "Our brother." He doesn't ring true. He has no plumb-line. Unless we love God with all our hearts, we are not going to love our brothers as ourselves. Life eternal is won by life fraternal. Our Savior is not the Christ of the white race or the black race or the yellow race, but of the human race Without "Our brother," there can be no "Our Father " It is an unkind, un-Christian man who calls the Jew a Sheeney, the Italian a Dago, the Mexican a Greaser or the Negro a Nigger. Our social and racial relations need the plumb-line

How does it come that you Masons have the right, the privilege, the freedom to come in here and sit here? You come with perfect liberty to the lodge with a word that admits you, opens up this door, and closes that door. One Sunday morning recently I spoke to the eighth grade graduates here How does it come that they are living in a land like this, with free speech and free schools and free churches? Shall I tell you, shall I show you the answer? Then look at this Bible! Queen Victoria was once asked by a foreign diplomat, "What is the secret of England's greatness?" She put her hand on the Holy Bible, saying,

"Following that is the secret of my country's greatness" Do you know that the Magna Charta and the Declaration of Independence were both inspired by or largely taken from the word of God? Do you know that all the outstanding, English-speaking nations of the world today are nations that follow the teachings of the word of God? They follow that because it is the plumb-line. The perfect example or teachings of God which give them an example for all their national and international deeds and relationships.

There never was but one perfect being, Jesus Christ, and He had enemies enough to put Him to death One man, who heard this sermon to Masons, said to me, "Did you know that the God of Masonry is not the God of the Bible?" Excuse me, friend, but I say kindly you are a falsifier if you say that. I know the God of the Bible, because I read the Bible and I follow Him. If you go as far as the Knight Templar's Degree, you will find out that not only the God of the Bible and the God of Masonry are one and the same God, but the Christ of the Bible, the Lord Jesus Christ who is the Son of God and the Savior of the world is the Christ also of the Knight Templar's Degree.

Back there sit Knights Templars who can back up everything I say. The man outside of the lodge who knocks and knocks, is talking where he doesn't know. He is just like that little woodpecker pecking on the big oak tree It doesn't hurt the tree a bit, but the poor little woodpecker will be worn out after a bit and that will be the end of the woodpecker. I never saw a man that had a backbone instead of a wishbone or who was anything of a man, start in Masonry and back out. Sometimes, of course, you may find a weakling; you can't blame him and you can't help him.

"Amos, what seest thou? And he answered, A plumb-line" There are those in the world that knock secret societies, secret lodges, because they use the blackball. God Almighty Himself is going to blackball some day. What does the Bible say? "Except ye repent, ye shall all likewise perish." "The books will be opened, and the door will be shut." That says that God will blackball. God Himself will do some blackballing on the Judgment Day You can call it by another name, but Jesus said, "If you are not with me, you are against me," and again, "If you deny me before men, I will deny you before the angels in heaven." If you blackball the Lord Jesus here, you will be blackballed hereafter.

Coming back to the influence of this Bible in the history of these United States, the other day I was asked by the American Legion to deliver the Memorial Day address, and I consented. I love to do anything I can for those boys who saved humanity from the curse of Kaiserism For three years England had fought on seven fronts and was war-weary, lily-white France was bled white and was sick and tired of national carnage. Belgium was exhausted and Russia had been betrayed by Judas Iscariot traitors and Hun propagandists. Then our boys in khaki, who had been reared in American Sunday Schools, marched to the front and with our allies saved the world. We would not depreciate all that was gloriously achieved in the three years previous to that, but our allies needed our boys to help save the day, to win the war and to save the world.

Who was it that organized these United States of America? Shall I tell you? The Protestant Church and the Masonic Lodge! Are you getting this? It was the members of the Protestant Church and the Masonic Lodge who started this government "of the people, by the people and for the people." Our Ship of State was launched with

no king in politics, no pope in religion and no great high walls around the little red school house.

There are many public school students and older American citizens who know that the Mayflower was a church afloat. The intelligent world knows that our forefathers came here imbued with an idea of liberty that would give them freedom of worship, but there are very few who really know the inside truth of those first days of American independence declared by those thirteen original colonies on July the Fourth, 1776. A fiat went forth proclaiming the inalienable rights of man, the freedom and inequality of the masses and the kingship of the common people Those first liberty-loving Americans went forth with an army without arms, a treasury without money, an executive without authority and a navy without men-of-war, and yet achieved one of the greatest victories recorded in the annals of history.

There was a reason for this incomparable victory against such tremendous odds. Every school student knows about Paul Revere's ride, but few if any of them know that Paul Revere was a Mason and a Christian. Robert Newman, who hung the signal lantern from the old North Church, and William Daws, who gave the alarm to Roxbury as Revere did to Charleston, were also Masons and Christians. Patrick Henry, whose eloquence set the Virginia House of Burgesses on fire for liberty, and James Otis of Boston, whose pamphlets also kindled the flames of liberty, were Masons and Christians. Samuel Adams, Josiah Quincy, Joseph Warren, who assisted in laying the plans for the Revolution, were Masons and Christians. The Boston Tea Party was planned and carried out by Masons and Christians. These men were members of St. Andrew's Lodge and were headed by Paul Revere, a Junior Officer in that lodge.

Few Americans know that the Declaration of Independence was signed on a Masonic altar and written on a lambskin apron as the original parchment, and signed by a Congressional Representative, John Hancock, a Mason and a Christian Fifty of the fifty-six signers of the Declaration of Independence were Protestants and Masons They include John Adams, Benjamin Franklin, Roger Sherman and Robert Livingstone. A convention with great purposefulness assembled at Charlotte, North Carolina, in May of 1775, and prepared the so-called "Mecklenburg Declaration of Independence." This was of Masonic and Protestant origin. Of the fifty-five men who sat in the Constitutional Convention, fifty were Masons

When George Washington, a Protestant and a Mason, called together the thirteen Governors of the thirteen original colonies, he called thirteen Protestants and Masons. George Washington had twenty-nine Major-Generals and twenty were Masons as well as Christians Washington also had sixty Brigadier-Generals and fifty-nine of them were followers of Jesus Christ as well as Masons.

Napoleon Bonaparte with continual victory finally met defeat but George Washington with continual defeat finally met with victory. The widow's son did not need to surrender. He was backed by such men as John Marshall, Alexander Hamilton and James Madison, all Masons as well as Christians These were the men that established the free school for the head and put the open Bible in it, a free church for the heart and put the open Bible in it, a free government for the will and no man or gang under the Stars and Stripes should be permitted to close that Bible in the American schools or the Church of Jesus Christ or in this government of the people, by the people and for the people.

Conversion of a Government Official

Mrs. Scoville's solo, preceding the sermon, was "Yes, My Name Is in the Bible," written by Mr Phillips of Kansas, a personal friend.

Yes, my name is in the Bible,
And I know the Bible's true.
It was written there by Jesus,—
Who-so-ever—that means you
And He knew it when He wrote it
On the shore of Galilee,
That my name was Who-so-ever—
That means you and that means me.

On Sunday morning I made the statement that the Bible stands among books where Christ stands among men. There is not any other book like the Bible. In other words, there is not any other book like *The Book*, that's what the word "Bible" means, the book.

Permit me to repeat here what some of our great outstanding statesmen have said concerning the Bible·

Patrick Henry said, "There is a book worth all the books which were ever printed."

Thomas Jefferson—"I have always said and always will say that the studious perusal of the Sacred Volume will make better citizens, better fathers and better husbands."

John Locke—"It has God for its author, salvation for its end, and truth without any error for its matter "

Benjamin Franklin—"Cultivate an acquaintance with, and a firm belief in, the Holy Scriptures This is your certain interest "

Gladstone—"Constantly I study the Word. The Holy

Scripture is an impregnable rock. The acceptance of Jesus will solve all the great problems of the day."

Chillingworth—"The Bible, the Bible alone, is the religion of Protestants."

Jesus said, "Ye search the Scriptures, for in them ye *think* ye have eternal life, and these are they which testify of me." He said, "If ye believed Moses, ye would have believed me, for he wrote of me"

There are 832 quotations in the New Testament taken from the Old Testament There are 102 definite, graphic, Messianic prophecies in the Old Testament which are logically and perfectly fulfilled in the New

The New was in the Old concealed,
The Old is in the New revealed,
The New was in the Old contained,
The Old is in the New explained.

Anyone who wants to know the truth, who seeks the testimony of the prophets, will please turn to the Old Testament and read first the five books of the law written by Moses, then read the twelve books of history, then the five books of poetry and then the five major prophets and the twelve minor prophets. Anyone who reads earnestly, systematically, devotedly and faithfully will soon be looking forward, like Isaiah, to a coming Messiah. Then if you, after you have read what was to be according to the Old Testament, will read the four gospel records given by Matthew, Mark, Luke and John, you will cry out as did Thomas, "My Lord and my Master."

Matthew wrote for the Jews, Mark wrote for the Greeks, Luke wrote for the Romans, and John wrote for the Christians,—four books, but one gospel The word gospel means glad tidings. There are not four gospels, but only one. There is one gospel, but four of them wrote it. They de-

scribe it as differently as four men would describe any other thing, or theme, each in his own way writing about the same thing just as he observed or heard it

And Jesus says, "These are written," referring to the acts of Christ as they were set down by the apostles—"these are written that you might believe that Jesus is Christ, the Son of God, and that believing, ye might have life through his name" (John 20 31)

So, having read the prophets of the Old Testament, and the gospel in the New Testament, my friends, you will be ready to accept the Lord Jesus Christ as God's Son and your own personal Savior

The next book, the Book of Acts, is the book of conversions, and is written for this very purpose, to tell you how to accept Christ Jesus. It has been called the Gospel of the Holy Spirit, the first divine history of the first divine church This book, known as the Acts of Apostles, tells of the conversion of the three thousand in the city of Jerusalem on the day of Pentecost, just fifty days after the resurrection of Jesus from the dead. It records also that a few days later five thousand came into the Kingdom. It tells also of the conversion of the Ethiopian and the conversion of Saul of Tarsus, and of Cornelius and his household You will find that the conversion of Lydia and the conversion of the jailer are recorded in the sixteenth chapter of Acts, the conversion of the Ethiopian official and of the Samaritans in the eighth chapter, and Saul of Tarsus in the ninth chapter, of Cornelius in the tenth, the jailer and Lydia in the sixteenth, and of the Corinthians in the eighteenth and a repetition of a description of Paul's conversion in the twenty-second chapter and also again in the twenty-sixth chapter.

Now, brethren, this book of conversions answers the question, "What shall I do to be saved?" Listen! It is the

Holy Spirit-indited description of the conversions that occurred under the instructions of those who were God-controlled and Jesus-touched and Holy Spirit-directed messengers of the Most High God! If the book of Acts is not authoritative, then I do not know the meaning of that word "authority."

The Book of Acts doesn't mean all the acts of some of the apostles, or some of the acts of all of the apostles, or all the acts of all of the apostles; it means some of the acts of some of the apostles. Among these is recorded the conversion that I am going to use tonight as a basis for this sermon. I am going to do exactly as Paul said, "Preach the word." The eighth chapter of Acts, 26-39, begins with these words, "But the angel of the Lord spake unto Philip." My friends, I want to say tonight with all the ability that an omnipotent God gives me, and I speak in the calmness of my soul, and the deliberation of my mind, when I say that you and I in this day are not sufficiently appreciating the fact that "*God hath spoken!*"

If the Lord had left us to guess, if we had to study revelations, as we study rocks and stars and flowers,—but oh, my people, the God of creation is the God of redemption, listen again—God has spoken! In Hebrews the first chapter and the second verse the holy book says, "God hath spoken unto us through his Son."

There is no more important sentence to be found in the world than that The Bible is not a suggestion, it is a revelation. Hebrews 1·1 says, "God spake in times past unto the fathers through the prophets," but here is a verse where the Bible says, "God speaks now unto us through his Son." In this eighth chapter of Acts I read, "An angel of the Lord spake unto Philip " Philip was a godly man. Turn to the sixth chapter of Acts, from the third to the fifth verse, where it records they were searching for

"goodly men, men full of the Holy Spirit and wisdom," and you will find Philip was one of the seven they selected. God has His best for those who will stand the test. God has His second best for those who will not have the best.

Turn to the eighth chapter of Acts and you will find this Evangelist Philip earnestly preaching, leading in a great revival in Samaria. "Therefore they that were scattered abroad went everywhere preaching the word of God, and Philip went down to the city of Samaria and proclaimed unto them the Christ And the people with one accord gave heed unto these things which Philip spake, hearing and seeing the miracles which he did And there was great joy in that city."

Then in Acts 21:9, 10, we have another bit of holy searchlight thrown on the screen of divine record This also tells us how devoutly Philip and his family followed the lowly Nazarene. His holy life made possible this divine communication from God's angel. It also made possible his appointment to this holy task of soul-winning. "And on the morrow we that were of Paul's company departed and came into Caesarea and we entered into the house of Philip, the Evangelist, which was one of the seven, and abode with him." Note that although this record was written long after the selection of the seven "goodly men full of the Holy Spirit and of wisdom," yet it recalls our attention again to the caliber and character of this Evangelist Philip to whom God's angel spoke. Stephen also was *one of the seven.* "And Philip had four daughters, virgins, who prophesied." Virgin girls, he didn't have four frescoe-faced, kangaroo-shaped, French-heeled flappers with cootie garages on their ears, spending all their time at the movies and the bathing beach. He had four girls who "prophesied." Where is there a Philip today who has four girls who prophesy? Do you see why the

angel of the Lord spake unto him? "He served God with all his house." Go down town today and find somebody who defies God, who curses God, and you put bloodhounds on his back track for one year or two years, look into that man's past life, and you will see why he curses. There are acts and deeds in that man's life of which God and His angels know, acts and deeds which if you and I knew we would understand why he is rejecting God and losing his own family. My friends, he sneaks away, ashamed, cursing, like Judas Iscariot, into the night, without God and without hope. There is a reason why people pray. There is a reason also why people curse. There's a reason for the apparently inexplicable indifference and failure of some lives. Wait until the hour when the deeds of that life are thrown on the screen which Christ looks at and then all will understand.

I read in part, verses four to eight, of the eighth chapter of Acts Listen again and I will read the twelfth verse, "And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Great joy in that city? Why, certainly there was great joy. This God-guided, God-chosen and God-ordained, Jesus-touched and Holy Spirit-directed Evangelist of the Lord, Philip, who spoke with tongue of fire, because his soul was aflame with his message, would set any city on fire The need of such messengers with hearts and souls afire for salvation today is very apparent.

When nations forget their dependence upon Him and personal allegiance is lightly held, and the individual conscience is benumbed; when form triumphs over spirit and worship degenerates into heartless ceremonials, God sends His messengers of flame So came the Old Testament prophets to Israel, so came Savonarola to Italy; Luther

to Germany; Knox to Scotland, Wesley to England; Edwards, Whitefield, Walter Scott and Alexander Campbell to America. In such a manner God in all ages has called back His people from worldliness, degeneracy and apostasy.

Every Evangelist and every soul-winner is engaged in the most glorious as well as the most delicate work. He is leading a frontal attack on the citadel of sin He is intrusted with the most arduous position in the line of battle. Let us realize, let us appreciate this and put on the whole armor of God World conditions and immortal interests demand that we war a good warfare and fight a good fight. We must keep the faith. We must stand for the regeneration of the individual heart, the regeneration of the community and thus the regeneration of the whole social fabric. Nothing else will meet the crisis in the history of the United States and the world.

We have too many preachers who simply stand in their pulpits with swallowtail or Prince Albert coats, white bow-ties, studied posture, gesture, articulation and enunciation, and weakly fold their hands and with soft-pedal mannerisms say things they are dead sure will offend no one With a "firstly" and "secondly" and "thirdly" and "so to speak" and "as it were" and other platitudes and camphorated phrases, they have dwarfed and dwindled the church into a second-class theater or third-rate amusement joint. We need just such Evangelists and preachers as Philip was He was consumed by the fire of his own ardor, a fire with a tongue of flame of an almightiness that spoke with authority and brought a whole city to repentance. If this age is to be saved, we need trumpet-tongued teachers and preachers, whose lives are all aflame with the message of this blessed heaven-sent gospel. The best translation of the Bible is its translation into life. You must have it,

sister; you must have it, brother. There must be a revival in the pulpit as well as in the pew. I speak with no disparagement of the faithful, earnest men who are preaching the word of God today. I am a preacher myself I am not finding fault with other ministers a bit more than with myself. But the pulpit must be saved It has kept up its form but lost its power. The sermon must be saved, the whole church must be saved and then the people in great multitudes will turn to the Lord. Bishop Leete says, "It is surely time for teachers of Christianity to recognize the fact that soft sayings about virtue, the poetic portrayals of a sentimental God who loves prayer and praise more than he loves righteousness are not likely to Christianize the world. There must be more iron in the blood of the church."

There is too much fiddle-dee-dee and fol-de-rol, pussy-willow religion and preaching, and not enough God-directed, Jesus-touched and Holy Spirit-filled men and messages afire with the flame of salvation "Except ye repent ye shall all likewise perish" When Jonah went to Nineveh he went with a message that went straight home to the hearts of the people. The Old Testament prophets and New Testament apostles went to their pulpits like firebrands of almightiness and that is the supreme need, the greatest need of this age. In his last sermon Joseph Parker said, "As long as the church of God is one of many institutions, she will have her little day. She will die and that will be all. But just as soon as she gets the Spirit of Jesus until the world thinks she has gone stark mad, then we shall be on the high road to capture this planet for Jesus" "Be not conformed to this age but be ye transformed by the renewing of your mind that he may prove what is that good and acceptable and perfect will of God." "Let that mind be in you that was in Christ Jesus."

Jesus dared to say that the "sow has returned to her wallow and the dog to his vomit." Horrible language! But Jesus was talking about folks. Some folks, like sows, that have been washed, return to their wallow. Some folks, like dogs, return to their unspeakable filth. People, if I dared to use such language without quoting Him, you would unmercifully criticize it and declare that you did not believe in revivals. There are critics in hell, too. Their criticisms and their unbelief did not lock the door of hell nor put out the fire and the sooner you realize it the better it will be for you.

Oh, I love that first statement of Acts 8:26, "And the angel of the Lord spake unto Philip." Friends, when the wireless message goes forth, it goes between two instruments that are keyed up to the same number of revolutions per second. We may strike one chord or wire on the piano that harmonizes with another. There is a reason. They are of similar or proportional length and vibration. In radio also you *tune in.* Too many Christians are living on a level that precludes spiritual contact with God. "Holy men of old spoke as they were moved by the Holy Spirit" There was a reason why the angel of the Lord spoke unto Philip. Are you that kind of a person, that kind of a Christian? If you are not that kind of a Christian there is a reason. If your soul is not "*tuned in,*" in harmony with God's will, there's a reason. The measure of your sin is the measure of the difference between what you are and what Christ is.

"The angel of the Lord spake unto Philip." I have said much about Philip, let us notice also something about the angel of the Lord. Did you ever take your Bible and mark the different passages that refer to the "angel of the Lord?" Who was it stayed Abraham's hand when he was about to slay his son Isaac? The angel of the Lord. Who

was it guided Abraham when he went out to a land that he knew not? The angel of the Lord? Who was it that guided Lot and his wife from the doomed city? The angel of the Lord. Who was it pointed out the spring or fountain to Hagar and her son when they were about to perish in the wilderness? The angel of the Lord. Who was it strengthened Jesus after the forty days' temptation in the wilderness? The angel of the Lord. Who was it strengthened Jesus in the Garden of Gethsemane when His disciples went to sleep while He prayed and Judas betrayed Him and the Roman soldiers were at hand to arrest Him and to turn Him over to His executioners? The angel of the Lord. And who was it that rolled the stone away from Jesus' tomb? The angel of the Lord. Who was it said, "Why seek ye the living among the dead?" The angel of the Lord. Who was it went with Daniel into the lions' den and shut the lions' mouths? The angel of the Lord Who was that extra person in the fiery furnace? The angel of the Lord. Who was it told Peter to go to the household of Cornelius, and who was it told Cornelius to send for Peter? The angel of the Lord. Who carried Lazarus to Abraham's bosom? The angels of the Lord Who was it stood by Paul in the Euroclydon storm? Let Paul answer, "That God whose I am and whom I serve, his angel stood by this night." Who was it that delivered Peter from prison and from death when he was bound in the prison death cell, chained between two guards with double iron doors and guards without? The angel of the Lord stood by him, a light shined within the cell and the chains fell and the iron gate opened. Who is it that rejoices in heaven over one sinner that repents? The angel of the Lord. This Bible is not the history of a power that once was but that still exists. This Bible is not the history of a God that once was but who is. My

friends, God is not "the great I was," but He is the "great I Am" The angels are ministering spirits of His and the Bible says, "they shall minister unto the saints"

Oh people, people, people, this could be a wonderful world, a heavenly world, a continual Eden, a perpetual Paradise, if we would but live the life that would keep us in touch with the angel of Jehovah.

'Tis heaven below my Redeemer to know
For he is so precious to me

The angel of the Lord that spake unto Elizabeth, that spake unto Zacharıah, that spake unto Mary and then to Joseph, and told him not to fear but to take Mary as his wife unto himself. Who was it that stood by the bewildered, heart-broken apostles as Jesus ascended and said, "This same Jesus is coming again as ye have seen him going into heaven?" It was two angels of the Lord My brethren, there our Savior reigns and ever liveth to make intercession for us

The angel of the Lord spake unto Philip and said, "Arise and go toward the south" Philip didn't say, "send somebody else." He didn't pass the buck. He didn't say, "Let John do it" He didn't start off Jonah-like in a different direction. He didn't begin to make excuses and say, "I can't do personal work." The angel didn't seek that kind of folks, and we are not using that kind for the Lord's work here. You won't see them with God's people either here or hereafter. When the angel of the Lord spake unto Philip and said, "Arise and go toward the south," Philip obeyed. That is just the trouble with some people. They say, "No man can tell me which way to go, what to do or how to do it. I am just as good as you are and I have had just as much experience as you have." Listen—Philip was the preacher that set a whole

city on fire with evangelistic fervor, love and zeal He was the evangelist who, in a great revival, converted the Samaritans. The Bible record says they were baptized, both men and women, and there was great joy in that city. That was a big city that had turned from sin and corruption. Philip could have boasted of great achievements but instead of boasting he obeyed.

God's angel comes to you and says, "Arise and go toward the south." Somebody says, "I can't go." Somebody else says, "I want to go to college and I can't go." Somebody else says, "I will go if it doesn't rain." Yes, sir, it rained last night and you were not here. Great Scott! Dry weather Christians! Cool weather Christians, warm weather Christians, barometer and thermometer Christians! I will come if it is convenient. Pretending to be followers of that Christ who was spit upon and thorn-crowned, and nailed to a cross, who wore a dirty red rag instead of a purple robe, who was given a cat-tail, a common weed from the swamps, instead of a scepter; a crown of thorns instead of a crown of righteousness. In the presence of such suffering, shame and humiliation, do you dare to talk about convenience? Some of you will say, "Well, I will go if I can get a ride" Somebody says, "I will go but I must go first and bury my dead." Another says, "I have married a wife" or "I have bought a yoke of oxen. I have to look after them" Listen, isn't that in the Bible? "I will go after this week." "I would go but my daughter is coming home after school," or "I would go but I belong to a club." I am not trying to be unkind when I speak about the hypocritical excuse-making upstarts who discourage the pastor, dampen the ardor and destroy the spiritual life of the Kingdom today. But I am showing that you do not belong to Philip's class, the

kind of people God sends His heaven-directed angels to with a divine commission to lost men and women

God is saying, "Arise and go toward the south." And we must not try to have our own way. Some of us do, and yet we pray, "*Thy* will be done, *Thy* kingdom come, but I am not going south, that is one thing sure. I'll go any way but south, but I will not go south" Bull-necked, stone-headed, hog-jowled, stiff-necked generation! My friends, God wants lambs, not billy-goats nor nanny-goats "Not my will but thine be done."

"Arise and go toward the south * * * * the way that goeth down from Jerusalem unto Gaza, the same is a desert." Leave a big city for an old road in the desert? An old deserted road? Yes, sir, if God says so. Leave a big crowd for an old empty road? Yes, sir. He could have taken the Jordan road or the Jerusalem road, but God said, "Go down that Gaza road, the same is an old deserted road." Philip didn't say, "What's in it for me?" Philip didn't say, "Why?" Philip didn't say, "Where?" What did he do? The Bible says, "He arose and went" Bruce Brown says, "Some people believe in gittin' up and gittin', and others believe in sittin' down and sittin'." My friends, there is a good deal of truth in that. Too many belong to the chief of that tribe

If you're tired of sinful harvests,
Then stop your sinful sowing,
If you want to go with God,
You must go the way God's going

We had a great prayer meeting last night but where were you? I know it was raining, but men came and women came, young ladies came and dear old ladies came, and they tell me one of the biggest and best business men of the city was here. Many people were here but where

were you? The Bible says, "He arose and went." An old lady quoted this morning, "If any man wills to do His will he shall know of the doctrine whether I speak of myself" Obedience is the organ of spiritual knowledge You are what you are, weak as you are and strong as you are, because of your obedience, or the lack of it, to the demands God has made upon you I know a school teacher in Michigan who says, "Whenever I hear a church bell, I always interpret it this way, The Master is come and calleth for thee." She says whenever she hears of a sick person upon whom she should call or a child not in Sunday School, she always interprets it, "The Master is come and calleth for thee." It was just such a young lady who, going along a river one day, picked up a boy and took him to Sunday School. He turned out to be Dr. Morrison, the great missionary to China.

(Mrs. Scoville then sang, "Hark, I Hear Him Call My Name.")

Hark, I hear Him call my name,
Hark, I hear Him call my name,
Lo, the Master calls for reapers,
Hark, I hear Him call my name.

The Master is come, the Master calls for thee Listen, "Hark, I hear him call your name."

"The angel of the Lord spake unto Philip and said, arise, and go toward the south, on the way that goeth down from Jerusalem unto Gaza, the same is a desert. He arose and went. And behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship, and he was returning and sitting in his chariot, and was reading the prophet Isaiah" Undoubtedly a dark man. Mrs. Scoville and I for the past

three years have supported our own missionary in Lotumbe, Africa, among the colored people. God loves Africa, God loves India, and God loves China and God loves Persia tonight, and God loves the remnant of bleeding, weeping, betrayed Armenia. He arose and went and behold a man of Ethiopia, a Comptroller of the Treasury, we would say, of Queen Candace, an officer, was riding in his chariot The government official in his chariot, God's servant, Philip the Evangelist, walking, God's servant walking a great distance to that crossroad and the government official in the chariot riding a short distance to that crossroad. But God times them just right and they meet. There is no such a word as chance in the vocabulary of the Christian. Do you think it was just chance that brought us to your city? Do you think it was an accident, or by mere chance that they got to the crossroad at the right time? Have you forgotten so quickly that the angel of the Lord called that Evangelist and that his immediate obedience to the will of God brought him to the crossroads on God's own time? Gospel trains run on divine schedule. The obedient servant is never late.

There is a reason why you are here tonight. God has some great blessing for you here. The fact that you are living tonight proves that God has something for you to do tonight. God has work for you to do on this fifth day of April, 1923. If your work was done He would have you over there with Him. But you are living so He is over here working with you. You are living—you say you are—but are you? You are a Christian—you say you are—but are you? The worldly are looking for the faithful before they embrace the faith. You were won to win, you were saved to serve. Win the one next to you tonight Prove your stewardship. Make your calling and election sure.

this last week the *Literary Digest* (March 31st) announced the statement that there must be a clean-up of the literature of the age. They even compared it to the classic legend of the task of Hercules cleaning up the Augean stables. The *Literary Digest* tells of a certain man prominent in his profession whose daughter came home with a book that he said was not fit for a girl to read He went and called a meeting of citizens They set to work to start propaganda looking toward legislation that will make it unlawful for any dealer to put into the hands of our youths vile, suggestive literature

I would like to see also a committee in every town to sit upon and view every picture show and movie that comes to town and say to the movies, "If you don't clean up, you have got to clean out. If you don't clean up then we will lock you up and you will have to stay out." The movies ought to clean up or clear out or Christian people ought to stay out. Do you dare to cheer that? (Terrific applause.)

For years and years we went around and cleaned up after the saloons. We picketed their back doors and sang "Rescue the Perishing" We took care of their drunkards and gave alms to their destitute, made so by drink, the orphan, the fatherless, the widow, the pauper and the pauperized, the criminal and the imprisoned. Then somebody had sense enough finally to say, "Let's stop standing at their back doors and taking care of the bums and thugs and hundreds of thousands of orphans and go around to the front door and nail it up." Think of one drunkard dying every five minutes, twelve every hour and 300 dying every day and 110,000 every year No wonder we finally got tired of standing at their back door taking care of their inebriates and human wrecks We went around to the front door and locked it up and today, thank God,

we have a saloonless nation and a stainless flag. (Terrific applause.) We should do the same with dirty literature and vile suggestive sex-plays.

There's a sermon for you tonight, my dear friends, even if you have been going to Jerusalem to worship. You can sit at this communion table every Sunday morning and yet take in a rotten movie every Saturday night. If you are that kind of a Christian this explains why you are not a soul-winner. You can't save the world with that kind of Christianity, my friends That's what's the matter with the Kingdom—that's what's the matter with the age.

This man was returning and sitting in his chariot and was reading the prophet Isaiah, not the profits of Wall Street nor Main Street where he had rented a building for questionable business. But a prophet of God Almighty —P-R-O-P-H-E-T—you spell it that way. That prophet is immune to moths and rust and one that thieves cannot break through and steal. Measure your profits by the prophets and you will profit by the measure. You read about the profits of Wall Street every night in the daily paper. What about the prophets of Jerusalem and the prophets of the Bible? Do you read about them every night?

This worshipful man, this dutiful, obedient man, this man whom you saw taking a journey, an expensive trip and taking so much time to go to Jerusalem to worship was still reading the prophet Isaiah as he journeyed homeward. The angel of the Lord had spoken unto Philip, now the Spirit speaks unto him, and says, "Go near and join thyself to this chariot." Can an angel speak to a man? The Holy Spirit spoke to Philip. "Go near and join thyself," the Greek means glue thyself to this chariot Tenaciously, persistently give your attention to this chariot. "And Philip ran." The chariot had gotten a little beyond

the crossroad by this time and Philip ran to overtake it. Go near and join thyself to this worthy man's car.

People will say, I don't believe in this excitement. You bet your neck they don't. Their cold religion will not take a man off his feet, running down the aisle Philip ran down the road to convert a man. I heard about a fellow in Canada running down the street to convert a man. It was the coldest day they had that winter, so cold that there was only one vehicle on the street. It was a delivery wagon driven by a boy This man made up his mind to go out and stop the first man he met and he ran and caught up with that delivery boy and led him to Jesus Christ.

Brother Fred Burnham told me of the great work of R. S Westaway, our home missionary in Saskatchewan. They were too poor to have more than one church building so he built a church on a sled and hauled it from one village to another. Brother Westaway worked hard each Monday, Tuesday, Wednesday, Thursday and Friday and then they let him off early on Saturday. Then he drove forty miles to one of our brethren's homes where they put hay and grain in the mangers for his horses and a pitcher of bread and milk in the room for him He would eat his supper of bread and milk and go to bed and would get up the next morning and drive ten miles and preach the gospel. Then, my friends, he would drive ten miles farther and hold Sunday School. Forty and ten are fifty, and ten farther, that's sixty, and then had to drive back sixty miles to be ready for his work on Monday morning. He kept that up through the cold Canadian winter and one morning when he was coming home, he realized suddenly that his horses were lost. They seemed to be bewildered. He was down under the blankets and had on a heavy pair of gloves trying to keep his fingers from freezing. He got out to

see what was wrong and found himself getting stiff with the cold. The horses were too cold, also Their nostrils looked just like icicles The horses were completely lost. Their reason or instinct of direction seemed to be lost. He was afraid to get back in the sleigh for fear he would freeze to death. So he led the horses along the trail or road and finally got back to shelter and safety. He found that the thermometer had fallen to 35 below zero His hands and feet were frozen Brother Burnham said he needed $100 to finish a church building for that man of God. When Mrs Scoville and I learned of this we immediately sent the $100. It did my soul good to get in touch with a fellow like that who, after working all week, would ride or run sixty miles to preach the gospel of Jesus Christ in such weather as that.

"And the Spirit said unto Philip, go near and join thyself to this chariot And Philip ran to him and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?" Some of us in this city would not come through the rain to bring a soul to Jesus last night. "Philip ran." You had better wake up, my friends I heard a judge in Sacramento, California, during the first year after our entrance into the war against Germany shout, "For God's sake, America wake up. We are at war with one of the greatest military powers on earth" We are not at war with Germany, but we are at war with the devil. America and this age are being weighed in the balance of God. Humanity seems to be turning from her appreciation of the sacrifices that have been made to give Christianity to the world. Will the church, will the Christians, pay the price that will keep it in the world? Let's take this world for Jesus Christ by taking Jesus seriously and being strenuous for God. "Arise and go" where God sends you. Go like teachers and preachers and ministers

of God should go preaching and blessing your city! Nobody can do your work. Too few are doing their own Christian work. I cannot do your work, you cannot do mine. God has a work for you and for me and the work for you seems to be to win those with whom you are in closest touch in your domestic, your social, industrial, educational, political or community life

Philip ran to him and the Bible says he said to him, "Do you understand what you read?" A sort of Greek idiom —do you read what you read? Do you think what you think? Do you say what you say? In other words, "Understandest thou what thou readest?" I have said before during this very service, teachableness is one of the first characteristics of an honest soul There are some soulless, pin-headed, dry-goods-box philosophers who sit and whittle and argue, but they cannot be taught About the only thing those old squirts can do is to put their fingers up like this and spit ten feet and hit a knot hole That's the only attainment they have. You can't teach them anything. Some people never listen to a sermon They just sit through a service Some church members, also, even church officials, never listen to a sermon with a teachable, worshipful attitude that truly desires instruction, admonition and enlightenment They sit with a sort of assured judicial attitude, which is anything but reverent or teachable or even acceptable to God If the public school teachers or Sunday School teachers had that to deal with they would not get anywhere.

Listen Philip said, "Do you understand what you are reading?" The passage of Scripture which he was reading was this· "He was led as a sheep to the slaughter: and like a lamb dumb before his shearer, so he opened not his mouth In his humiliation his judgment was taken away: as for his generation, who shall declare it, for his

life is taken from the earth." The officer said to Philip, "Of whom is Isaiah speaking, of himself or of some other? Who was led as a sheep to the slaughter; was like a lamb before his shearer?" The Bible tells us that "Philip opened his mouth and beginning from this very same Scripture, preached unto him Jesus."

(Turning to Mrs. Scoville and beckoning, she sang):

Jesus, oh how sweet the name,
Jesus, every day the same,
Jesus, let all saints proclaim,
His worthy praise forever.

During our great meeting at Johnstown, Pennsylvania, Mrs. Scoville was taken suddenly ill We took her immediately to Pittsburgh to one of the very best doctors and surgeons of the east. He found in order to save her life an operation on her spine was absolutely necessary. We closed the meeting and went direct to Mayo Brothers at Rochester, Minnesota After a careful examination Dr. Will Mayo told her exactly what she had to face. As long as life lasts we will never forget what Jesus meant to us in those trying moments. The many telegrams received from, and the prayers offered by our pastors and brethren gave us brand new appreciation of our brotherhood. But there was one name above all and that name was Jesus. During the hour of the operation on that first day of December, and the seven months and seven days of hospital experience that followed, we were thrown back on the before unknown and undiscovered genuine reality of Him who said, "I will never leave thee nor forsake thee" We have proven in our own hearts and lives the statement in 1 Kings 8:56, "There hath not failed one word of all his good promise."

I do not believe you will ever understand the riches of

grace that abound in the gospel of Jesus until you get to the place where nurses and medicine and doctors and hospitals and human help are of no avail. When you get to the place where doctors give up and nurses say, "It is the end"; when other people come up and say to you, "Well, I, too, loved and lost some time ago and now you are going through the very same experience," then if you will go into a room and lock the door and be alone with God, you will learn what the inner circle of God's grace really is and can truly be.

Are you in the inner circle,
  Have you heard the Master's voice,
Have you given your life to Jesus,
  Is He now your all in all?

Men, brethren and fathers, are you in that inner circle tonight? Do you know by your own experience what the grace of God is to a fully surrendered life?

God did not send Christ to save souls alone. He sent Him to save lives. You save your soul if you are saved in old age, but your life is lost. You save a soul plus a life when you come to Christ in youth. God wants lives. The day of dead sacrifices is over. God wants living sacrifices, living souls, living in perfect accord with the will of God in loving sacrificial service. Paul said, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service. Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God."

That's what Philip preached unto this officer when "He preached unto him Jesus." My friends, time is too short and eternity will be none too long to say all that there is

to be said about Jesus. When Mr Moody was in Scotland he preached one morning for a solid hour on Jesus, the Savior. Mr. Moody seemed very gloomy as they rode along on the way home with an old elder of the church with whom he was to dine The old brother said, "Mr Moody, why are you apparently so discouraged?" Mr. Moody replied, "Oh, there were so many things I wanted to say about Him and I didn't get to tell them all" "Brother Moody," said the old church man, "did ye think ye could say all there was to be said about Him in an hour?" Mr. Moody often told of this incident and he spent a long lifetime telling the world the story of Jesus. He was still telling that story when he was suddenly taken ill during his great revival held in Convention Hall in Kansas City. Kind friends and brethren took him home to Northfield, Massachusetts, but God took him home to be with Jesus whom he loved and whom he served.

"Philip preached unto him Jesus." Do you know what he preached? He told him how Jesus taught us to give up the love of life for the sake of the life of love. He preached unto him Jesus who said, The question is not who is your neighbor, but to whom are you a neighbor? Not who shall be the greatest, but who shall serve the best? Jesus —who said to love is to live and to live is to love Jesus —who said it is better to die right than to live wrong. Jesus—who said I am the way of God and I am the truth of God, and I am the life of God. If you want to know God's way to live in this world, follow me. I am the way. Do as I do, think as I think, live as I live. Do nothing for yourselves Die unto self, live unto the Lord. Die unto sin, live unto your Savior. Be not conformed unto this age but be ye transformed into an ageless citizen, a subject of an eternal Kingdom whose author and builder is God. He taught this Treasurer of Queen Candace to lay up his

treasure in heaven where neither moth nor rust can corrupt and where thieves cannot break through and steal.

When Mr. Booth, head of the Salvation Army, wanted to send a Christmas message to every Salvation Army post or corps on earth, he found he could not do it for it would cost too much. He boiled it down to one sentence,—still too much money, he could not send it. Then remembering that Jesus served and suffered, lived and died, for others; that he "saved others, himself he could not save," he boiled it down to one word, "*Others.*"

Lord, help me to live from day to day
In such a self-forgetful way,
That even when I kneel to pray
My prayer will be for others.

What a place there is at the foot of the cross for a surrender of self! A place where deep answers unto deep! A moment, like I said, "when silence prolonged and unbroken is more expressive by far than any word spoken."

"He preached unto him—Jesus." You can judge of the sermon by what the results were The Bible says that as they went on their way—he accepted this Christ. "As they went on their way they came unto a certain water: and the eunuch said, See, here is water· what doth hinder me to be baptized?" He must have learned from this sermon on Jesus just what Jesus said about baptism. Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16: 16) Philip knew the true baptism, knew it from those who were eye witnesses of the baptism of Jesus and thousands of His followers. Philip told him in Bible language and with a tongue aflame, touched with a live coal from the sacred altar, not only what he must do to be saved, but what he must do to be baptized.

I wish every minister in this country when he preaches would have his heart and soul as much afire as the soul of Philip that day when he preached the gospel of Jesus unto the eunuch on that old deserted road. I should like to have seen his beaming face as he preached "unto him Jesus," begged him to accept Jesus.

Please listen carefully as I read this sacred record of a Bible conversion under the definite teaching of a holy angel-guided and Holy Spirit-guided Evangelist of the Most High God. "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still and they went down both into the water, both Philip and the eunuch, and he baptized him." Jesus had said, "Baptize them into the name of the Father and the Son and of the Holy Spirit." I can almost hear Him say the words. This Bible says they both went down into the water. And then what? "He baptized him" Then they came up out of the water. The Bible says the Spirit of the Lord caught away the Evangelist, and the man who was baptized as Jesus instructed went on his way rejoicing. Anybody will go on his way rejoicing when he has been baptized into Jesus, dying with Jesus, buried with Jesus, risen with Jesus, living with Jesus, and loving and serving Jesus My friends, let's take this world for the Kingdom, establish the Kingdom for Jesus, the Kingdom he knows and wills and wants us to establish!

He said, "Look, here is water, what doth hinder me to be baptized?" You might ask that same question. Nothing hinders you, if you believe, my dear friends, nothing hinders you tonight if you too believe in this same Lord Jesus Christ. Philip said, "If you believe with all your heart, you may." I imagine the officer said, "What do

you mean, by my believing with all my heart? I believe in Christ Jesus, the Son of God. If that's what you mean, then I believe." Let me read it here in Bible language: "And he answered and said I believe that Jesus Christ is the Son of God." All right. He stopped the chariot and they both went down into the water, both Philip and the eunuch, and he was baptized and when they had come up out of the water he went on his way rejoicing. That, my people, is the Bible way. It is not what you believe or what I believe, but what does the Bible say? I want to tell you there are too many people trying to cross the sea of death into eternity in old, unseaworthy human hulks, human methods of getting religion instead of divine terms of pardon. A new name for an old cult, a new color for an old hulk, does not make it seaworthy. Trying to paint them over, patch them up, risking yourselves and your soul's eternal hope in old human crafts, instead of getting on the old Ship of Zion My friends, you can do that if you wish to. I want to put out to sea only on the old Calvary Ship of Zion with Jesus as Pilot, the apostles and prophets as sailors, the Bible as compass, and sail away to heaven, the eternal harbor prepared for all that live godly in Christ Jesus.

> So I'll cling to the old rugged cross
> And exchange it some day for a crown.

Tonight I am offering this same old gospel plan of salvation to you. There will never come another time when you can give as much of your life to Jesus as you can tonight. Are you going to do it? Are you, upon the uncertain possibilities of living another day, going to risk immortality? If you gave Jesus every hour, every day, every week, every month, and every year from now on, that would certainly be little enough. If you were the most

consecrated saint in His service in this city and if you gave Him your very best from now on to the last day and last hour and last moment of your life, it surely would be little enough. Yet you are not even a Christian.

"What doth hinder me from being baptized?" There is nothing that hinders you. You have heard a wagon load of songs, you have heard a wagon load of sermons, you have had a wagon load of prayers offered up unto the Holy God for you From the day when your mother sang a lullaby over your baby head as you lay in your cradle, prayers have been offered in your behalf and you know it God expects more from you because of the countless opportunities you have had. As we stand to sing, "I've wandered far away from God, now I am coming home," let me entreat, let me beseech, let me pray and implore you to accept our Lord Jesus Christ as God's Son and your own personal Savior.

Twelfth Chapter of Ecclesiastes

"Remember now thy Creator, in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them, before the sun, and the light, and the moon, and the stars, are darkened, and the clouds return after the rain, in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened, and the doors shall be shut in the street, when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low, yea, they shall be afraid of that which is high, and terrors shall be in the way; and the almond-tree shall blossom, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his everlasting home, and the mourners go about the streets; before the silver cord is loosed, or the pitcher is broken at the fountain, or the wheel broken at the cistern, and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it Vanity of vanities, saith the Preacher; all is vanity."

I try to make this Thursday morning a mid-week Sunday morning service, devotional and worshipful. Let us have first one verse of "Rock of Ages"—we all know it—let us all join in singing it in the good, old-fashioned way

Mrs. Scoville, Mrs. Farris and I have been over to the Logan School and conducted a service there this morning. We were at the High School yesterday morning, and are going to another school tomorrow morning—so you see this is both a busy day and a busy week.

I am bringing to you this morning the twelfth chapter of Ecclesiastes. For a number of years I read this chapter, studied this chapter, meditated upon it, investigated it, but couldn't get to the place where I felt able to preach upon the chapter. In 1912, we were conducting a great meeting in Australia. One Monday night, at an outside meeting at one of our best Australian Chapels, for the first time in my life I read and tried to preach upon it. For to thoughtfully and prayerfully read it is to preach it.

The chapter that precedes this chapter begins with, "Cast thy bread upon the waters, for thou shalt find it after many days." This allusion was taken from the days when the farmers of Egypt living along the banks of the Nile River—when the Nile was rising high and overflowing its banks—would sow their wheat upon its surface. The seed sank to the soft silt which was spread out in a thin layer all over the country, and presently, when the river subsided, the wheat would sprout and in due season the farmers would reap it, and thus the people would receive bread back again after many days

The ninth verse of that preceding chapter begins, "Rejoice, oh young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy youth and the sight of thine eyes, but know thou, that for all these things, God will bring thee into judgment. Therefore, remove sorrow from thy heart, and put away evil from thy flesh; for youth and the dawn of life are vanity" That leads us right up to the first verse in this next chapter, commencing with the word, "Remember." It really should have begun with the words, "Therefore, remember," since all that precedes and is thought out and expressed in this great book, all comes to a climax in the twelfth chapter, by saying, "Remember."

You know the rich things in your life are not the mate-

rial things. While material riches are not always an obstacle to our possessing an abundance of things spiritual, of which the Bible tells us, they may become such an obstacle. You are going to wake up some day and find that you have not spent enough time in searching for the true riches.

Don't take too much time in this life getting hold of things that moths can corrupt, or rust can destroy, or thieves break through and steal. Too many are working overtime getting possession of things in this world that moths and rust can corrupt, and waste years and years of hard labor getting hold of things that thieves can break through and steal. Paul says in 1 Timothy 6:6 that godliness with contentment is great gain For we brought nothing into this world and it is certain we can take nothing out. Having food and raiment let us therewith be content.

Here comes a statement that is worthy of deep research and careful study. "Remember, now, thy Creator, in the days of thy youth" There is not a more meaningful verse in the Bible than that. Let's look at this first word in the first verse of this twelfth chapter a moment. "Remember!" There is going to be a day when the richest legacy or the most pressing agony of your life is your memory. That, too, will be "the worm that dieth not, the fire that is not quenched." Whatever that verse may mean in the Bible, it certainly means our memory of contemptible deeds and sins, and awful acts of the days and years that are past. In a word, my friends, our conscience is a worm that dieth not and a fire that is not quenched, and therefore, as if to save us from sin, sorrow and remorse, here comes this great admonishing verse, "Remember thy Creator in the days of thy youth."

Store the child life, store the young life, store the middle

life with things that will create and leave a rich legacy for old age, things which you can pleasantly, comfortably, happily and peacefully enjoy, when old age comes. So live that you can sit down in your rich, ripe years and review your life without regret, remorse or shame. "Remember thy Creator in the days of thy youth." "Blessed are they who seek me early, for they shall surely find me." "Train up the child in the way it should go." It is better to build than to rebuild. It is better to store than to restore. It is better to form than to reform

My friends, the blind man is not to be pitied the most The deaf man is not to be pitied the most. I am going farther and say, the man who is crippled is not the man to be pitied. The person who is pitiable, indeed, is the person who is crippled in the place where crutches can't help him. That moral wreck, that religious bankrupt, is the person to be pitied.

There is a fire that burns, world without end, and there is a worm that dieth not, the Bible calls it "the wages of sin." You know sin's wages are paid by compound interest. Why, even to love a little sin is a great sin. No deviation, however insignificant in the start, is small. You know that, because after awhile, you just seem to be miles and miles apart. A very little bit of deviation in two lines or in two lives at the beginning, and after awhile as far apart as the two poles.

The only people to be pitied are the people that have no mind. I pity the soldier boys who came back from the war and left their minds "Over There." They are in the asylums today, hundreds of them. Think of them, in the midst of their isolation, never to be intelligently reached, never understandingly loved or caressed, unmindful of what goes on in the world around them. The soldiers honorably went insane. But what about those who refuse to remember

their Creator in the days of their youth, and go insane because of or as a result of their sins? People get hurt sometimes if somebody mentions any of their relatives who have gone insane. Why should not the mind give way? Since it happens to the other senses, why should not there be a paralysis of the mind occasionally? What's the use of acting the fool about it, acting as if we were ashamed? One of the very finest authorities on this subject has said that there is a very narrow margin between sanity and insanity. Usually, it is the finest minds that are affected. But I cannot discuss that this morning

I am thinking this morning of many visits that I have made in the past to old people's homes and orphanages I am thinking especially this morning of a couple of visits that I have made to county farms, poorhouses.

"I was sick and I was in prison and you visited me I was an hungered and you fed me. I was naked and you clothed me" That's one good way to remember your Creator. Listen. "Inasmuch as you did it to the least of these, my little ones, you did it unto me."

Friends, service is the only thing that makes life worth living. Service! To get, that you may give to others To enjoy, that you may serve and in turn serve that you may enjoy. To receive a blessing that you may impart it to others.

Love is born of service and real service is born of love. Service always begets love Why does a mother love her child so? Look what she has done for it. She loves it more for she knows more about it,—she remembers thousands of things about her child that you don't remember, she remembers them all. "Mary stored or pondered these things in her heart." A mother does that. She stores and restores, and God loves you and He will store and restore

your soul, if you but remember your Creator in the days of your youth.

Now, going back to the people on the county farm—and dear friends, in speaking to them, what are you going to talk about? You can't talk about wealth—they haven't any. You can't talk very much about their old homes, because if you do, you will break their hearts, they can't stand it. Some relative unnecessarily turned them out, that is a sad memory Some of them have had homes as fine as anybody, but lost them through foolish speculation running after riches which moths and rust could corrupt and thieves could take away from them Some of them have children without souls, who have turned them from their doors.

With relations by the score
  Who've turned them from their door
If you meet them on the street, don't pass them by,
  For remember while you're young
That too soon the time will come
  When you'll be old and passing down the way

Better remember while you are young, that the days of enforced idleness and diminished powers and waning bodily strength will come. Better remember that you will some day, in all probability, become old and feeble and that instead of being able to go where you please, as Jesus said to Simon Peter, "others will carry you whither you would not."

But let us be considerate of the aged, they will not be with us long. If you meet them on the street, don't pass them by. Kindliness to the aged, reverence for old age, God blesses the child that is taught to respect age.

Remember, too, that age has something for youth. Take a little time, have a little patience, sit down and counsel

with youth. They need your wisdom It may not be appreciated, but they need it, just the same.

I am thinking this morning of one of our pastors who went out to a county farm and read the Bible to and prayed for a dear old lady who lay dying. Just as he opened his eyes, after his prayer, he saw a beautiful smile and a halo of light flit across the lady's face. The pastor took the old lady's hand, already growing cold in death, and said gently, "Auntie, what did you think of, just then?" Her face was illumined by a bright smile, and she said, "I was just thinking, oh what a wonderful change from the poorhouse to heaven." From the poorhouse to heaven! Friends, you had better go from any place to heaven, from the poorhouse, from an orphanage, from the blind asylum, from poverty, from prison, from any place to heaven, than from a godless home to hell. Poverty is no hindrance to heaven, riches are no barrier. God loves the rich man and the rich woman, God needs them. He needs their consecrated wealth for consecrated service. What wonderful use He can make of people of wealth and voice and talent and great influence, if they will but use it for Him, for His needy children and for His glorious, world-saving service. To you people of great estate, of great wealth, great talent, great influence, this chapter says, "Remember thy Creator!"

I have told about that old lady, not only in all our meetings in this country, but also all around the earth. In Fresno, California, one morning, I got a better illustration. We were in our third meeting with Dr. H. O. Breeden. We were holding one of these Thursday morning, mid-week Sunday services, and Dr. Breeden was wise enough to send some of his congregation with cars out to the County Farm and Old People's Home, and bring a large number of the

old people in. On this one particular morning, when I was asking for Bible quotations, a dear old lady from the Poor Farm stood up to give a Bible verse. They called her Pollyanna. She had on a starched apron, starched bonnet, skirts stiffly starched,—she looked like a dear, neat, lovely old starched girl herself After she stood up, she stood there smilingly and looked at me. For a moment, at least, it seemed as though she had forgotten what she wanted to say She was very old, but her face was aglow with the love of God I shall not soon forget how sweetly she smiled and just stood there quietly a moment, and then said, "I have not a relative in the world, they have all gone on. I have not a dollar in the world—not one," and she said, "When I go to sleep at night, I do not know whether I will wake up in heaven, or wake up in the Home. And it doesn't make a bit of difference, for if I wake up in the Home, Jesus is with me, and if I wake up in heaven, I am with Him, and I am perfectly happy," and she sat down. Friends, it was worth going to California, just to see that sweet old face and to hear that testimony.

People commit suicide because the bank fails and they lose a thousand or two of dollars. A young man proposes to a girl and she says no and he goes down to the river, says, "Here goes nothing" and jumps in, and he comes mighty near telling the truth about himself. People go crazy-mad because they can't have their own way and have everything they want, lose their patience, spill the beans, drop the dish and break it and then lose their equilibrium or sweet disposition. Burn your fingers and drop the fried eggs on the floor, did you ever do that? I saw Mrs. Scoville do that one morning We had a preacher there that morning, too, for breakfast. What did we do? Get mad? No! I went across the street and got some more eggs. The grocer had more eggs to sell and the preacher still had his

appetite. That reminds me of a laboring man who was always praising God for everything that happened. One day he left his lunch in a basket where a dog found it. As the dog ran off with his dinner, another laborer said, "What are you going to praise God for now?" He said, "Thank God, I still have my appetite left, anyway." A boy who was always praising the Lord, no matter what the cause or consequences, cut his finger very badly one morning. Some one said to him, "Will, I hear you cut your thumb terribly." "Yes, I did, but thank God, it is not cut clean off." When I was four years old I tried these two fingers in a cutting box used by farmers in which to cut hay and straw. They were hanging there only by the skin. Thank God, they were not cut clean off. And thank God, too, that Dr Coats, who dressed them, had sense enough to not pull them off, but drew them together, and they are all right today.

I remember, I remember, the house where I was born,
The little window where the sun came peeping in at morn;
It never came a wink too soon, nor brought too long a day,
But now I sometimes wish the night had borne my breath away.

I remember, I remember, the pine trees tall and high,
I used to think their tender tops were close against the sky,
It was a childish ignorance, but now 'tis little joy,
For I know I am farther off from heaven than when I was a boy.

Did any of you have the pleasure I have had of sleeping in the old log house upstairs, under the bare roof, and the snow sifting in through under the shingles or the knotholes in the winter time? I remember how sometimes we would wake up in the morning and find snow on the coverlets—say, it's a sweet memory. Do you remember going upstairs in those cold rooms, with the thermometer below

zero, and getting those beds ready? My grandmother had one of these old "corduroy" beds. You take the ropes up in dry weather and let them out in wet weather You sleep on one of them and in the morning your back looks like a waffle. That's what my grandmother had upstairs in her home and she had on an old straw tick that she filled so full it looked like some people after dinner And then she would put a feather bed on top of that and when you wanted to go to bed, you would climb up on top of that mountain and take a plunge and then go away down through and, say boy, how you could sleep. You can have all your modern, cornstalk mattresses, that almost wear out your slats, as you turn over and try to protect your bruised ribs—but give me grandmother's feather bed and let me dream,

Backward, turn backward
Oh time in your flight,
Make me a child again
Just for tonight.

I am thinking back to old Indiana today This is the tenth day of May, my Daddy's birthday I thought about it yesterday and I thought about it the day before yesterday, and on Sunday, and when I wakened this morning, I thought about it,—"This is the May day my Daddy was born." He passed on September 18th, some years ago. I got the message from my Mother while I was holding a meeting at Streator, Illinois. I was standing on the high platform in our big tabernacle giving the invitation. I was taking the converts by the hand as they came to the front to accept Christ. Here came a telegram. I had told them before to never bother me with anything during the sermon or invitation, and I said to them, "Take it back, keep it until church is out." Mr. Sandy, who was with

us that year, knew what was in that telegram and I knew from the way he looked that something was wrong He took the telegram from the messenger, brought it up to me and said, "Dr. Scoville, you had better read this now." I took it and tore it open and Mrs Scoville saw me She knew it was something very unusual or I would not have opened it until after church was dismissed, and she fairly ran down the aisle, and I said to her, "It is not for you—it is for me," and handed it to her One of the godly pastors said to me, "Dr. Scoville, we know what is in that message. Let us dismiss this audience" He stepped upon the platform and pronounced the benediction After the crowd had been dismissed, the Christians came around expressing their deep sympathy and saying, "Do you need any money? Can we shoot you across the country somewhere, so you can get a fast train?" If you want to find out who are the real Christians in any church, just let sorrow, trouble or some calamity come to you while you are in their midst It was wonderful to see how quickly and how quietly men and women who had hardly said a word, up to that moment, came forward They showed themselves to be generous, Christlike men and women. Christ left the gospel in their hands and He knew what He was doing. He knew well He could trust them He gave Peter the keys of the Kingdom He said to His disciples, "By this shall all men know that you are my disciples, that you love one another."

But I have not gotten very far with my text. The old version says, "Remember now. * * * *" This version says, "Remember also"

"Remember now thy Creator"—when? "In the days of thy youth."

"Friends, the formative period is the youth period. In your youth things struck and stuck. You should be

mighty careful about the formative period of a child's life. To build is better than to rebuild, to form is better than to reform, to store is better than to restore.

"Train up a child in the way he should go and when he is old he will not depart from it" Brother, God imposes that duty upon you, along with the gift of the children that He gives you It is the duty of the Protestant father and mother to give religious instruction to the child. The Catholics have us backed off the map on that Sunday morning—whatever they may do the rest of the day—on Sunday morning, they are in church. Certainly, I am not putting any premium on running to church Sunday morning and running to the devil all the rest of the day. But take your family to church. Take the children, do not send them. If you wake up in Chicago early Sunday morning and go for a morning walk, very early, you will find the Catholics coming back from early morning mass, while we Protestants can hardly get our boys and girls up and ready for Sunday School and church at nine-thirty. Archbishop Hughes of the Catholic Church said, "You give me the boy until he is five years old and you get the man—if you can." Dr. Horace Bushnell, the great psychologist, said, "The child's character is more than one-half established at the age of three." You say you don't believe that? Do you rock your baby to sleep? Have I not heard my Mother say to many a young mother, "Don't rock that baby and walk the floor with it to put it to sleep If you get up and walk the floor with that baby one night, you may have to walk the floor all the rest of the nights" Don't you wish somebody had told your wife that, before you walked that first night?

You know as well as I know that babies know when they are going to be taken up. If you take them once, twice, three times, they get to expecting it. What are you going

to do about it? Let them lie there, cry there, sigh there; after a while they will learn to go to sleep without any fussing. You mothers know more than I do about that, I am merely quoting you and God's word which says, "Train up the child in the way it should go."

Jesus wants the children. He not only said, "Suffer the children to come unto me," but He said, "Suffer the *little* children to come unto me, and forbid them not." The biggest fool on the face of this earth is the fool who keeps his boy or girl from coming to Christ and uniting with His church when that child wants to come to Christ. My mother said to my father, "Daddy, we can't save the souls of the children. Therefore, we must not keep them from God. We must not condemn the souls we are unable to save." The Bible definitely says, "Each one shall give an account of himself to God."

So the Bible reads, "Remember now thy Creator in the days of thy youth." What else follows? "Before the evil days come"—that is, come into the church before other things come into the child-life that have a tendency to evil. Let us look at this word, "Before" in this chapter. Note how often it recurs. Remember—before—before—before what? Before the evil days come. Before the nerves break down, before the sight is dim and before the hearing is gone, before—before the strength oozes out and before old age with its decrepitude creeps in.

Do you say that is not in this chapter? Listen to it, read it and see if it isn't. "Before the evil days come." Brother, they will come. You have a child of a father and mother that defies them, defies his teachers in school, defies the Sunday School teacher and the pastor's influence, the time is going to come when that child will be wholly possessed by his defiant, reckless spirit, and that time will be an evil time, you know that. The devil doesn't need any

more assistants. He has a wonderful bunch of them. Evil grows as naturally as weeds, thistles and briars There is a verse that says, "Man is prone to evil, as the sparks fly upward."

Sam Jones said, "When a man starts to slide toward hell, it looks as though the devil greases the toboggan." It takes a long time to build up a good name and character. It can be lost in an hour. There's many a man in the federal prison at Leavenworth, Kansas, who, if you would but take five minutes—ten minutes out of his life, he would be as good as the rest of us Take ten minutes out of the lives of many of the men in the state prisons at Joliet or Michigan City, Columbus, and Walla Walla, and they would be as good and as free as the rest of us But what about that ten minutes?

Christ said, "Behold, I stand at the door and knock." It doesn't take long to open the door into right, and it doesn't take long to open the door into wrong. People are opening doors into right every day and people are opening doors into wrong every day—and passing through them into dens of iniquity and into dives of infamy, and on across the bridge of sighs to hopeless doom

"Before the evil days come" That's the time to decide which path we are to travel. Before we come to the cross-roads an unquestionable character must be so strongly formed that there will be no question as to whether we will take the right or the wrong road at the cross-road.

"Remember thy Creator *before*" these big decisions come. The farmer plants the corn before the evil weed days come. Then he keeps the evil weeds and grasses away and gives the corn a chance. Shall we do less for the children? You may have heard of a family that lost six children in succession. In each case the little ones lived but a few months and then passed out A broken-hearted fa-

ther said to the doctor, "I do not understand this. There is nothing in our lives to account for such results." In the presence of the grief-stricken mother the doctor sneeringly looked at the father and said, "I think you are the very one that does understand it." And when the enraged husband asked what he meant, the doctor told him in very plain language In an instant there was a human collision and he knocked the doctor down At that moment this man's father came in and seeing his son standing over the doctor said, "Tut, tut, what does all this mean?" And his son, fairly panting for breath, told him The grandfather broke down and cried like a child saying, "Doctor, you are right, but the sin was mine and not that of my son" When will this old world waken up to the fact that if you sow wild oats you must arrange some time, somewhere, to reap it and stack it? The children have a right to be started right

Fathers and mothers, in the name of God, don't you owe the children early religious training? Teach them to "remember their Creator in the days of their youth." You think you live in a mighty fine corner of Illinois, you have a fine home and a fine family, but you don't take the trouble to bring your children to Christ in the days of their youth You are going to check out some day, and go away from this home and this county and state and nation, and go off and leave all this. Your child will be a failure Children need simple instructions of the love that leads them to the Heavenly Father, the teachings of that Teacher who was "a teacher sent from God." Those teachings should be ingrained into their very nature—when? Before the evil days come—not afterwards Train up a child in the way it should go—not out of the way it should go. "As the twig is bent, the tree is inclined."

We can get extraordinary results if we do and say or-

dinary things in an extraordinary way. The simplest language can contain the most profound truths. Take for example the "Sermon on the Mount" No great flights of oratory in it, no striving after eloquence, just simple everyday language for our everyday needs, but a man can direct his whole life by its precepts.

"Remember thy Creator * * * * before the evil days come"—and also before "the years draw nigh when thou shalt say, I have no pleasure in them."

Between the dark and the daylight,
When the day is beginning to lower,
Comes a pause in the day's occupation
Which is known as the children's hour

It is as natural for the child to skip and play as it is for the kitten, the lamb or the puppy. Who would rob a child of its play-time? But the days will come when you will have no pleasure in them. Why? Well, old age with its aches and pain and failing strength, corns, bunions, and ingrowing toenails,—no pleasure in them. Rheumatism, hardened arteries, high blood pressure, and one thing and then another. And you lose your appetite! Don't you remember when you were young, it just seemed as if you could not get enough to eat, just seemed as if you could not get enough bread and butter? I like bread and butter almost as well as the English people, but I don't crave it as I did in my childhood. What's the matter? Appetite is changing; I do not find the same pleasure in eating.

I can remember when we boys used to go and steal apples Used to tie our breeches' legs tight around our ankles and run the apples down in there and walk off with them. We boys used to have some fun in the country, but that is the age before "the years draw nigh when thou shalt say, I have no pleasure in them."

"Before the sun and the light and the moon and the stars are darkened" What is the meaning of these words? What is the meaning of the sun's light? It means remember God, remember thy Creator, in strong, rugged manhood, at the very zenith of our pleasures, our appetites, our powers. The day is going to come when prospects, possibilities and life are not going to be as bright as they are now. "Remember thy Creator," before you begin your decline. God wants young people, He wants pep and punch. He wants your childhood, your virile years He gave you His best, He is entitled to the best days and years of your life. He wants to save both your soul and your whole life.

You let a boy grow up in a godless home and he will grow up a godless boy. No one can do what the parents have undone. Every child, eight years old, should be in the church. Those who come at nine lose one of the best years of their Christian life. Those who come at ten lose two years and those converted at twelve lose four years I remember the night I stepped out for Christ. Some one asked my uncle if any one was converted the night before and he replied, "Oh, yes, some children." Afterwards, when I had given my life to evangelistic work, my uncle told me of the mistake he had made and what he had said

My mother was a devout believer and devoted to the work of Jesus Christ. In an afternoon Sunday School in our little country school house the superintendent called upon her to pray. In memory I can see the tears falling from beneath her closed eyelids and hear the tears in her sweet voice and the tears in her soul as she prayed: "God bless our children and our homes, while we are with them, and when we are gone, oh God, be a Father and Guide and Comforter to them still, that they may be a blessing to us, and to our country, and to Thee. Bring them to thyself

and keep them in Thy work, faithful to the end." I never got away from that prayer. I never got over that prayer. A revival began in the little church at Newville, Indiana, three miles and a half from my home, it was in the spring and the roads were bad, but I walked to that meeting every night. I decided the very first night to become a Christian The next night, when the invitation was being sung, I started forward during the first verse My oldest brother, George, saw me start from the very back row, and he came out of the choir and met me about half way down the aisle and led me the rest of the way to the front. During the closing part of the service, people were telling what they had to be thankful for. I stood up and tried to speak, but could not utter a word. I tried three times but utterly failed I sat down, humiliated and ashamed, and the minister looked at me and smiled kindly and encouragingly. Then, while seated, I lifted my hand and managed to stammer out, "I hope the day will come when I *can* stand up and say what I want to for Jesus." Quick as a flash, that minister pointed his long index finger at me and said, "May the Lord some day make that boy a preacher." I have never got away from the impression of that first night. Friends, I honestly feel that the Lord directed that remark, that it was His work, and that it made me a preacher of His word. If I had waited to accept Jesus until after I had become a grown man, my life might have been cast in an utterly different mould. God wants youth. He wants childhood. Give it to Him. "Suffer the little children to come" unto the King and His Kingdom.

You do not neglect the secular education of the children until they are old. Why should you neglect their religious education? You do not act a fool about your child as to what age it should be in school. Then why don't you stop

fooling about the age at which your boy and girl should be in the church of Jesus Christ and be a child of God? If you cannot neglect your child in the one case, why do you neglect it in the other?

"Before the sun is darkened, and the clouds return after the rain." Children love to get out in the rain, and in the water. Old age longs for sunshine Did you ever make mud pies with your hands and bare feet after a rain? Most of us have done that, if we would but admit it A pastor one day, right after a shower, saw a little boy in the mud and water, just having the time of his life He was covered with mud and water, was making mud pies, and was oblivious to all around him The minister said, "Sam, what will you ever amount to?" The boy replied, "I am the stuff they make men of" And he was, too, just that.

God bless the child. After awhile we don't like the rain, we don't want to play in the mud or to make mud pies. Why? The clouds return after the rain If we dabble in the water, we get rheumatism. A child will go out and walk in a perfect avalanche of water if mother will only permit it. Our soldiers have even slept in the trenches partly filled with water and been none the worse for it But the years come when you can't do those things. The clouds return after the rain

> Be still, sad heart, and cease repining,
> Behind the clouds the sun's still shining,
> Thy fate is the common fate of all,
> Into each life some rain must fall,
> Some days must be dark and dreary.

Then there will come a day when "the keepers of the house shall tremble." Who are the keepers of the house? The policeman? No! The sheriff? No! The marshall, the detective? No! Who then are the keepers of the

house? The nerves Who tells you when a thing is hot or cold, when it is rough or smooth? The nerves Who is the keeper of the sense of smell, of the sight, or of hearing? It is the nerves. Who tells you when you are sick? Nerves. Who says there is something wrong there? The nerves We need a tonic—we need a physician. We send for the doctor, he feels the pulse, he prescribes for our ailment, but it is the nerves that warn us This Holy Book says, "Remember thy Creator before the keepers of the house tremble." I went home one time from college and found my mother's hands trembling so that she had to take both hands to raise a cup to her lips, and I never shall tell you how it hurt me to watch those trembling hands, those incontrovertible signs of old age. Of course, I didn't say a word, but I knew what it meant I saw mother had gotten to the place where "the keepers of the house tremble."

What is as sad as to see an old man or an old lady on the western slope of life still going on in sin? Does God want only worn-out old people to come to Him? No—He wants the springtime of youth and glad girls and happy boys and beautiful, optimistic youth and the vigor and valor of manhood, the virtue, beauty and influence of womanhood. God wants our lives, to be used in the service of love. He wants to teach us to give up the love of life for the sake of the life of love.

"Save an old man and you save a soul, but the life is lost." Save a child and you save a soul, plus a life. "Remember thy Creator in the days of thy youth," before the evil days come and the years draw nigh when thou hast no vigor nor heart to serve Him. "Save a man and you save a unit, save a boy and you save a multitude of people."

Then again, "Before the strong men shall bow themselves." The legs bow themselves, strength wanes, youth and vigor are gone. So also bowed shoulders go down.

You have all noticed the first marks of age in some big stalwart man you knew and admired, how his shoulders seem to sag and bow. What's the matter? "Strong men shall bow themselves." Bowed legs, trembling limbs, weary of the journey, tell you that you are nearing the end of the trail.

Father, be near when my feet
Are slipping o'er the brink,
For it may be I am nearer home
Nearer now than I think.

"And the grinders shall cease because they are few" What are the grinders? The grist mill? The flour mill? No, they are the teeth. "The grinders shall cease because they are few" Friends, it is a pitiful thing to see an old man and an old woman, who have not teeth enough left to chew popcorn, still serving the devil. What is more disgusting than to see an old lady who is a chemical blonde, with a drug-store complexion, kangaroo-shaped, French-heeled, frescoed-faced, with cootie garages on her ears, still acting the fool, following Satan, sinning on unto death? Dead? Yes, to the life that now is and the life to come. How they can do it, I don't understand. There is not anything in the world so sweet and lovable and gracious as a dear old lady with white hair and placid smile and cheeks still faintly pink, like withered apple blossoms—isn't that the truth?—whose soul shines out of her eyes and inspires the world. God blesses such dear old saintly mothers and those dear old patriarchal fathers, with hair as white as almond blossoms, and wise counsels on their aged lips for hot-headed youth.

"And those that look out of the windows shall be darkened." Old people cannot see well to get around, cannot look out of the darkened windows and see clearly They

begin to easily stumble and often to fall. Old people's bones are so easily broken. Many a dear old person has to die because the femur or hip bone is broken by a fall; broken like my father's mother. She could not see distinctly. Her "windows were darkened," she stumbled and fell and broke her hip bone and my dear old grandmother passed out one day to a "house not made with hands, eternal in the heavens." Grandmother was a Christian, she was ready and anxious to go.

Some glad morning I'll awaken,
In the presence of my Lord,
When the waiting time is over,
He will be my great reward.

Some glad morning when the shadows,
Have departed evermore,
I shall see the light eternal,
Shining on that golden shore.

"The doors shall be shut in the street." Avenues of usefulness shall be closed to the ageing ones of the household. Have you an old mother-in-law, or father-in-law, or perhaps a mother or father in your home? Sometimes they want to help with the work. Don't say, "You can't wash dishes, you can't make patches, you can't sweep or dust or mend," old people are used to work. God never had any use for an idle man or idle woman. God never blessed a lazy man or lazy woman. Old people want to help, they are not lazy, they want to keep busy. If you want to make an old person feel sad, unwelcome and unwanted, just push him off into a corner and don't let him help around the house and yard or barn; keep saying to grandfather or grandmother all the time, "Now don't do this, now don't do that." Let me tell you, that is not the thing to do. You say, "They will break some dishes." All right,

better break a few dishes than to break the old folks' hearts Didn't you ever break any dishes when you were "doing the dishes" for your mother?

I know of a case where a husband's father kept breaking so many plates, just one plate after another, and finally the wife went down to the store and bought a wooden plate for the old man It nearly broke his heart. Little Johnny, the small son, when supper time came, was down at the work-bench working and didn't come in to supper. His mother called him, finally the daughter-in-law went out and called, "Come to supper, what are you doing?" "I am making a wooden trough for papa and mamma, so when they get old and get to breaking dishes, I will have the trough ready for them" Thank God, that wooden plate disappeared the next morning. The Lord preached, through that little boy, a sermon to that woman which she never forgot. "The doors will be shut in the street," but keep the latchstring to the door of your heart where the old people will know there is always a warm welcome within.

And the daughters of music shall be brought low.

Some day the silver cord will break
And I no more as now shall sing,
But oh, the joy when I awake
Within the palace of the King.

Give the young, sweet high-pitched voices of youth to Jesus. John the Prophet said he was "a voice." His great life still speaks. He gave his vigorous, austere life to a great cause and lives forever. Consecrate your voice while it is rich, strong and beautiful, to your Lord and Master, for some day the "daughters of music will be brought low."

Once in awhile we find a glorious old song that is for old people, a song about the old friends.

> Where are the friends we loved so well
> And why did they leave us so soon?
> They have gone up yonder to their home in heaven,
> They'll never come back any more

That was a song my sainted mother sang Friends, it makes me weep like a child to hear that old song. It brings back memories of my early days, and pictures of those days when my mother was a little girl and went to Sunday School where she learned that song I dare say you, many of you, have similar pictures in your mind or memory, of the old school house, some of you; of the old log house and that dear old daddy or mother and their favorite song. Oh, let us keep up the singing, in the home, in the school and in the church The gospel was sung by angel choirs before it was preached by men.

"They shall be afraid of that which is high." This is a rich part of the chapter. Youth likes to climb, old age doesn't If you want the old people to come to church, please do not put so many high steps in front of your church for them to climb. From the standpoint of the artist and the architect, they are beautiful. But do not forget the aged limbs and feet that are "afraid of that which is high." Do you remember the old stiles you used to see in the country? Five steps up and then a broad step at the top and five steps down? One—two—three—four—five—and my granddaddy came every morning, he was an old man, seventy-four years old then, and he was afraid of "that which was high," he never came over the stile. He would go 'way 'round and open the gate and come through the barnyard. Why? Afraid of that which

was high, and the terrors that might be in the way of his aged feet.

"Terrors that shall be in the way * * * *" My, how old people worry. If any of us have promised to be out there exactly at twelve to have dinner with the old folks, they can't wait. They go an hour ahead of the time and look up the road a half dozen times and fidget and worry for fear we are not coming, then fear we have forgotten the date, then fear the dinner will burn. My land, how they do find things to worry about.

If the children have gone to town, and are not expected back until late in the afternoon, along about one o'clock grandmother will go and look up and down the road and look again at 1·35 and say to herself, "Queer, I don't see anything of them," and then she will call father at 1.40 and say, "Better go and see about those children" Father will ask her, "When were they going to get home?" "Not until three, but it is nearly two o'clock now I will wait ten minutes and if you don't go and see what is the matter, I will go myself" You might just as well go. Grandmother knows as well as you do that that old family horse would not and could not run away. How we love the memory of those old family horses. They call it the family horse because it takes the whole family to make it trot. Gracious, our old Jennie could trot all day in the shade of one tree. Grandmother knew that, but it didn't make a bit of difference, she would worry until, in her imagination, she would have those kids scattered all along the road. "Terrors shall be in the way."

Dr. Russell H. Conwell said he got a good sermon one day from a very small incident and a laughable one. He says, "I have a summer home in the mountains of Vermont. One summer evening I started eastward over the mountain to visit a Dutchman, my summer neighbor over

in the other valley. My children went part way with me, then I sent them back. They had only gone back a short distance when my little daughter shouted to me, 'Run, papa, run, run faster.' I ran on up the hill, I ran with all my might, wondering why she wanted me to run, so I stopped and called to her asking why she wanted me to run. My little girl shouted, 'The sun is going down over this other mountain and your head is in the sunlight and your feet are in the shadows. Hurry up, run on, father, keep your head in the sunlight' In order to please my daughter I did it and ran clear to the top of the mountain.'' Then changing his manner, he continued, ''That is not the only time I have had to go on with my feet in the shadows, but I shall always try to keep my head in the sunlight.'' A great sermon in a few words. Keep your head and your heart in the sunlight, even though your feet may be walking in the shadows. ''Terrors may be in the way'' for your feet but keep your head in the sunlight of His love and soon you will gain Mt. Zion, the New Jerusalem, the heavenly home.

There are so many hills to climb upward,
I often am longing for rest,
But He who appoints me my pathway
Knows just what is needed and best.
I know in His word He has spoken
Thy strength it shall be as thy day,
The toils of the road will seem nothing
When I get to the end of my way.

Then, what does this great chapter say next? ''The almond tree shall blossom.'' In Australia I have seen almond orchards in full bloom. A wonderful sight, like a vast field of snow! The almond blossoms look like our peach blossoms except that there is not quite as much pink in the middle of the blossom. There are no more beautiful

sights than the almond orchards in full bloom. What does the almond tree blossom mean here? It means that hoary-headed old age will come. The hair will soon be as white as the almond tree in bloom God bless you, there's nothing on earth like an aged head covered with the honors and the beautiful hair of silver threads among the gold.

Darling, I am growing old,
Silver threads among the gold,
Shine upon my brow today,
Life is fading fast away.

I like that quaint old song. There is no snow like the snow of years, yet none quite so sad, for it never melts. Beautiful, honorable, respected, reverenced, old age, those white hairs upon thy brow, those furrows of care upon that dear, sweet, old face, what benediction of blessings, what bolts of doom, have come from the years that the almond tree shall blossom.

Grow old along with me, says Emerson,
The best of life is yet to be,
The last of life for which the best was made—
Grow old, nor be afraid

"And the grasshopper shall be a burden, and desire shall fail, because man goeth to his everlasting home"—some people make no more provision for heaven than a grasshopper makes for Christmas.

Live for the day, make the best of the show,
And as for the future, shamefacedly say,
"I really don't know"

"And desire shall fail," what does that mean? No more appetite. You know the great pleasure we all take in certain dishes We lose our relish for many things as we grow older My mother was very fond of finnan haddie.

I went home one time and got there at midnight and I said, "Mother, here is something you like for breakfast. I just stopped off in Ft. Wayne and got it for you." The next morning I was awakened by mother, who was sitting on the edge of my bed and kissing me. She said, "My boy, breakfast is ready." When I went down to breakfast my mother said, "I am so happy to think you thought of something I would like That was mighty kind of you." How many scores of times she fixed dishes that she knew I would like, that dear old mother of mine! "Desire shall fail,"—appetite is gone Gone also will be your desire for any great enterprise. Earth's vain shadows, and earth's vainglory fade Only the eternal realities shall abide.

Change and decay in all around I see
Oh thou who changeth not, Abide with me.

"Because man goeth to his everlasting home, and the mourners shall go about the streets." What is this chapter? A minute description of your body and the story of your life, all boiled down to a single chapter.

"Before the silver cord is loosed or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern, and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it."

"Before the silver cord is loosed." What is the silver cord? Your spinal cord Mr. C. E. Marty, who was by far the greatest director of great congregational singing I have ever had with me, was killed at Camp Taylor during the World War. He had gone out sixteen miles from the camp, where the artillery boys were having their target practice. He had charge of the music for the camp. The government had gotten him a motorcycle and he was returning home after leading the boys in a big sing Coming

rapidly around a corner, late at night, he ran into a team driven by an old vegetable huxter. It threw him backwards on his cornet-case, in the hard wood, and smashed his vertebrae and severed his spinal cord. His life quietly went out. This verse was literally fulfilled in his case But he had remembered his Creator before the silver cord was loosed, and was ready to go.

"The mourners go about the streets, the golden bowl is broken," that's the head. "And the pitcher is broken at the fountain, and the wheel broken at the cistern." What is that? The heart. Back there in Bible days, and even now along the Nile River, you can see the wheel, water wheel, with which they draw water out of the river. The wheel has cups, earthen jars or receptacles, fastened on the rim or felly, and as it turns around it dips up the water and pours it out into troughs which convey it to the thirsty soil, something like our old grist mills that were run by water power. As the wheel goes around, the pitcher goes down, comes up full and as it goes over, pours the water out like that, and goes down again like an endless chain coming up out of the water with jars brimming full. But some day your heart, which has been regular and faithful since the moment of your birth, will stop. "The pitcher broken at the fountain," life will cease. The heart, drawing up the fresh supply of blood and pouring it out through the arteries, rhythmically over and over again, when that is broken, life stops, and the wheel of life comes to a standstill beside the river of life. This wheel will never turn with the life that is forever past. "Seek first the kingdom of God and his righteousness" before the pitcher is broken at the fountain or the wheel at the cistern.

What else? "And the dust returneth to the earth as it was." Then what? "And the spirit returneth unto God

who gave it" Friends, that is worth while, that chapter is worth studying, heeding, following. It begins by saying, "Remember now thy Creator in the days of thy youth, before the eye gets dull and before the ears grow deaf and before the sound of the grinders is low, and before the keepers of the house shall tremble, and before the strong men shall bow themselves." "Remember thy Creator before * * * *" what else? Before you begin to be afraid of that which is high and before the almond tree shall blossom; before the silver cord is loosed or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern; before man goes to his last long home and mourners shall go about the streets It was the custom in oriental lands to have hired mourners going about the streets making a great wailing and lamentation when the head of a house or of a tribe died. "And the dust returns to the earth as it was, and the spirit,—the spirit returns unto God who gave it."

What does he say in the thirteenth verse? Here is the wonderful conclusion of the whole matter, "Fear God, and keep his commandments, for *this* is the whole duty of man."

I don't know what you think about this sacred word, but I feel that this chapter is worthy of much meditation and prayer and emulation. It sums up the whole business of life. And yet some people, who are Christians, do not even take ten minutes a day, one hour a week to sit down and meditate upon and faithfully study and seek enlightenment from this sacred book, the divine word of God.

Remember—remember—remember—thy Creator! Fear Him. Keep His Commandments, for this is the wholy duty of man.

Let us bow our heads in prayer: Our Father, we thank Thee for this crowd that has come out here this mid-week

Sunday to hear and heed, to listen and meditate upon this, another wonderful chapter of Thy sacred book.

There is so much still to learn, so little that we really know and fully understand. Wilt Thou open the eyes of our understanding that we may know Thy will and that Thou mayest fulfill Thy desire in us? There is so much to do and the time is so short. May we come early to Thee Take possession of all of our lives. If we give Thee every day from this on that will surely be little enough. There will never come another time when we can serve Thee as many days as we can by beginning today. Help us to begin now. Help us to be teachable and obedient Help us to follow Thine own instructions in this holy word.

Here is the book of wisdom, and the book of truth, here are the words of the Holy Ghost. Here may we find tender mercy and healing, and comfort and instruction and guidance. May we feed upon this word of the Spirit, word of God, which liveth in the Bible forever.

Our Father, I pray today that whatever else we may do, we may take time to be holy. May we spend much time in secret with Jesus alone. May we, by looking to Jesus alone, emulate Him in our ways, our lives and our conduct. May we all bask in the sunlight of His Almightiness and continue with Jesus and live in Him, until we possess Him and He possesses us, until the words of our mouths and the meditations of our hearts,—our speech and our thoughts—are acceptable in Thy sight. May we study to show ourselves approved unto Thee, Oh God, until Thy Kingdom come and Thy will be done in us as it is in heaven. Amen.

Hebrew Poetry

Thought is deeper than all speech,
Feeling deeper than all thought
Souls to souls can never teach
What unto themselves was taught

In addressing myself to this most interesting and important subject, I am made to fully appreciate the truthfulness of the above lines. Nor am I alone in feeling my inability to express clearly the thoughts of a deeper emotion, and to show forth the useful and beautiful in Hebrew poetry, for as one author has said, "This subject has been treated at great length by many writers of the last three centuries, but the results of their speculation have been, in most instances, in an inverse ratio to their length"

Even poetry in general is hard to define The peculiar nature of this kind of composition is a point that has been discussed from the days of Aristotle and Plato, without reaching any harmonious conclusion. It seems to be admitted that the essential spirit of poetry is undefinable and even its concrete forms, have not been characterized in a way, which all will admit. Yet we can describe what we cannot define. That which is truly poetic must have thought, imagination, and passion; and these fused into tuneful expression usually in the shape of rhythm; and thus it becomes the most vital form of human utterance. Poetical elements are often found in various kinds of prose, but poetry itself must always have the appropriate form, some kind of metrical composition or that which is a substitute for it.

Hebrew poetry is entirely destitute of metre. It has

often been supposed by scholars that they had discovered or detected what could be called rhythm, but however ingenious their theories none ever won general support, or even any considerable following. The lack of the vibratory movements of syllables and feet in the several words is compensated by corresponding arrangements of clauses, called parallelism. Each separate utterance, whether narrative, doctrinal, ethical or devotional is thrown into an antithetical form, and thus is made a couplet or integral verse, consisting of four, five or six lines. The second is usually only a repetition of the first in other terms, or the utterance of its contract or an illustrated supplement to it. Thus the poem is built up of members which balance each other, and they seem to do this not because the logical development of the thought requires it, but because this is the established form of the poetical composition. While the same peculiarity is found among the Assyrian and Egyptian literature, it is not so well developed as among the Hebrews.

This peculiarity, apparently so arbitrary, is an immense help to the translator, for while the musical rhythm of the classic cannot be rendered into other tongues, that is, while the verse may be given, the charm, the melody and form evaporate, it is not so with the Hebrew. The form into which it casts its passionate thought can be exactly reproduced into even the most remote languages from the oriental, such as our own. The beauty of this poetry is lost in the King James version, but has been well restored to the English reader in the revised. Chamber says, "This is worthy of careful attention, not only as a key to the meaning of what is ambiguous, but also as showing the salient points of a passage in their true relation, and often greatly enhancing the beauty and force of the thought. The amplifications of a given point are like the echoes of

a solemn melody, the repetitions of it like a landscape reflected in the stream." Dean Stanley says, "The rapid stroke as of alternate wings, the heaving and sighing as of the troubled heart (which has also been described by Ewald as the essence of the parallel structure of Hebrew verses) are exactly suited for the endless play of human feeling, and for the understanding of every age and nation."

Besides the parallelism, there is sometimes that alphabetical arrangement of the verses, which is somewhat of the same nature as the modern acrostic. The initial letter of the successive lines or couplets follow the order of the letters of the Hebrew alphabet. There are eight alphabetical Psalms, and in the longest one of all, the couplets of each stanza begin with the same letter. Of course this cannot be reproduced in English. This device is undoubtedly intended to aid memory, as most of the Lyrics in which it occurs are detached thoughts on one subject. (See Psalms 9, 10, 25, 34, 111, 112, 119, 145.)

It is a phenomenon which has been universally observed in the literature of all nations, that the earliest form in which the thoughts and feelings of a people find utterance is the poetic. This seems to be especially true of the Hebrews, for, although prose and poetry are branches of the same tree, prose is the after-growth.

As said before, poetry is in its nature the language of the imagination stimulated by the passions. It tends to a more exalted and elaborate style of language, in accordance with fervid state of the mind, while prose expresses the calm statements of memory and observation or the deliberate conclusions of the judgment. Poetry gives utterance to the emotions and aspirations of the heart. It is "the language of the Soul" while prose with its "brood of care plods on." The phraseology is in keeping with the

difference in spirit; hence in accordance with the history of Israel, we would naturally expect the poetic first, just as we find it.

"The breadth of Hebrew poetry is," as Prof Reuss states, "marvelous All that moved the souls of multitudes was expressed in song; it was indispensable to the sports of peace, it was necessary for the rest from battle, it cheered the feast and marriage, it lamented in the hopeless dirge for the dead, it united the masses, it blessed the individual, and was everywhere the lever of culture. Young men and maidens vied with one another in learning beautiful songs, and cheered with them the festival gatherings of the villages, and the still higher assemblies at the sanctuary of the tribe. The maidens at Shiloh went yearly with songs and dances into the vineyards; and those of Gilead repeated the sad story of Jephthah's daughter The boys learned David's lament over Jonathan; shepherds and hunters at their evening's rest by the springs of the wilderness sang songs to the accompaniment of the flute. The discovery of a fountain was the occasion of joy and song. The spirit of poetry ministered alike to the most noble and ignoble pursuits"

Perhaps we have all felt, and all noticed the great influence of Hebrew poetry over man The impressions once made seem lasting and we carry the characters, as well as the sentiment of the verse, it seems, through life. The secret of this power is as some one has said in dealing with the real, by the faithful mirroring of the concrete. Robertson Smith says, "among the Hebrews all thought stands in immediate contact with living impressions and feelings, and so if incapable of rising to the abstract, is prevented from sinking to the unreal." While the Hebrew poet did not deify nature, to him all nature was animate with the influence of the Divine Spirit, aglow with the glory of God,

praising Him for His wisdom and goodness, His ministers to do His good pleasure. There is no other poetry so true to nature, so sympathetic, so realistic, so glowing in its vindication of One who is the Author and Finisher of all things.

> To him, who in the love of nature,
> Holds communion with her visible forms,
> She speaks a various language.

The Hebrew poet entered into deep and intimate fellowship with external nature, the world of animal, vegetable and material forces,

> And for his gayer hours, she has a smile and eloquence of beauty.

Briggs says, "No poetry has such influence over the souls of men as Hebrew poetry. David's Psalms, Solomon's sentences, Isaiah's predictions, the trials of Job, are as fresh and potent in their influence as when first uttered by their masterly authors. They are world-wide in their sway, they are everlasting in their sweep. The songs of Moses and the Lamb are sung by heavenly choirs."

Then Hebrew poetry is not only broad, subjective, religious and realistic, but it is peculiarly, intensely national. The writers were "Hebrews of the Hebrew," drawing their inspiration from the mountains and rivers of Palestine, which they have immortalized in their poetic figures, and even while uttering the sublimest and most universal truths, never forgetting their own nationality in its narrowest and intensest form.

As a proof of this, I venture to insert in this paper a quotation from Munk taken from page 444 of his work on Palestine. "The images and metaphors of the Hebrews are taken chiefly from nature and the phenomena of Pales-

tine and the surroundings countries, from the pastoral life, from agriculture and the natural history. The stars of heaven, the sands of the seashore, are the images of a great multitude. Would they speak of a mighty host of enemies invading the country, they are swift torrents or the roaring waves of the sea, or the clouds that bring on a tempest, or the destructive army of locusts; the war-chariots that advance swiftly like lightning or the whirlwinds. Happiness rises as the dawn or shines like the daylight, God's blessings descend like the dew or bountiful rain, the anger of heaven is a fire that annihilates the wicked as the flame which devours the stubble. Unhappiness is likened to days of clouds and darkness. At times of great catastrophes, the sun sets in broad day, the heavens are shaken, the earth trembles, the stars disappear, the sun is changed into darkness and the moon into blood. The cedars of Lebanon and the oaks of Bashan, are the image of the mighty men, the palm and the reed of the great and the humble, briars and thorns, of the wicked; the pious man is an olive tree ever green, or a tree planted by the wayside. Of animals, the lion, the image of power, is also like the wolf and bear, tyrants and violent; the pious man who suffers is a lamb led to the slaughter. The strong and powerful man is a he-goat or bull of Bashan. The kine of Bashan in Amos are rich and voluptuous women. The chastisement of God rests on Israel like a wagon ladened with sheaves; the impious man sows crime and reaps misery, or sows the wind and reaps the tempest. The people yielding to the blows of their enemies are like corn crushed on the threshing floor; God tramples the wine in the wine press when He punishes His people or sheds their blood; the wrath of Jehovah is an intoxicating cup which He causes those to empty who have merited His displeasure. The historical allusions of most frequent occurrence are taken from the

catastrophe of Sodom and Gomorrah, the miracles of the departure from Egypt and the appearance of Jehovah on Sinai."

Whatever the higher critics may do with the books of Moses, it is certainly true that the Hebrew poetry, framed by the very circumstances under which it is written, the country, the climate, the institutions, rites and observances, the singular religious history, all so vividly reflecting the characteristics of a peculiar people, can never be mistaken for that of any other nationality.

While I repeat that Hebrew poetry is intensely national, yet, there are no patriotic Psalms, i. e, there are none that celebrate the glory of Palestine as the land of Israel. When Jerusalem or Zion is mentioned, it is not as the capital of the Land or the home of the ruler, but invariably as the house or dwelling place of Jehovah. When the Captives of Babylon were compelled to make mirth for their captors, they hung up their harps on the willows, and the question which arose to their minds was, "How shall we sing the Lord's song in a strange land?" The people no doubt loved their land, but it was a land covenanted by Jehovah to their Fathers and the place where

> He showed His word unto Jacob,
> His statutes and His judgments unto Israel.

There was no lack of national heroes, as the illustrious roll call in the eleventh chapter of Hebrews proves, yet there are no songs in praise of these. Not one has a Psalm in his honor. Each Psalm might well begin with the first words of the ninety-fifth.

> Not unto us, O Lord, not unto us,
> But unto thy name give glory.

The king is the subject of the twentieth Psalm, but the theme is not what he has accomplished, but what God has

been pleased to confer upon him. If it may seem to be otherwise to you at any place, you will note the royal personage is not a mere human occupant of David's throne, but that exalted Being of whose Kingdom there was to be no end. This is clearly proven by the fact that deeds and excellencies are ascribed to Him which cannot, even by the greatest hyperbole, be considered as belonging to any mere son of man. The Psalms or Psalter is thoroughly a religious book. Its prayers and praises are addressed to God His name, His perfections, His word, His works, His watched care, are celebrated in every variety of form. Are great characters described and exalted, it is always in their reference to their relation to God. Are national victories chanted, it is what the Most High has done for His people and not what they have done for Him, this is their chief characteristic They are distinctly religious. The Hebrews were a people who cultivated song and with it celebrated all their occasions of joy or sorrow. The reapers sang as they gathered the golden harvests, the vintagers as they trod the wine press, the husbandmen as they gathered the olives and the women as they toiled at the mill; there were love songs and marriage songs; the wail of the mourners as they go about the streets, and the dirge of the funeral procession, bearing the dead to their long home. The army returning from victory was received by a chorus of singers, they accompanied them even into battle and cheered and nerved them in the conflict. Their banquets and in fact all features of their social and national life were enlivened by songs and instruments of music. But their songs like the heavens declare the glory of God, and their men like the firmament show His handiwork.

The McClintock and Strong Cyclopedia says, "In the

higher qualities of style, the Hebrew literature is somewhat inferior But thought is more than expression—the kernel than the shell—and in substance the Hebrew poetry far surpasses every other. In truth, it dwells in a religion to which other ancient literature did not and could not attain—a pure, serene, moral and religious atmosphere; thus dealing with man in his highest relations This is the greatest characteristic of Hebrew poetry, it is also the highest merit of any literature, a merit in which that of the Hebrews, is unapproached "

There is a golden age in the literature of every civilized nation, a period of peculiar development. This period was the age of Pericles in Greece, the age of Augustus in Rome, the age of Elizabeth in English, the thirteenth century in the early French, the age of Louis XIV in later French, the present age in Germany, and the Davidiac age was the golden age in Hebrew poetry. When there is a high degree of national prosperity affording time for leisure and time for study and pleasure, the soul is apt to overflow in verse The time of the golden age in Hebrew poetry, during which it flourished, corresponds to its domestic and settled character. From the time of David onward through the reigns of the earlier kings, when the nation was great and at peace, it blossomed and bore fruit The pioneer age without exception has proved to be unfavorable to literature, and unless the above facts prove false prophets, the golden age of American literature is still in the future. The whole period before David, according to President Zollars, furnished but a single one of the Psalms, the ninetieth, and possibly the ninety-first; but when prosperity and peace came, their literature flourished

The Hebrews named but two kinds of poetry, the Lyric and Didactic; some are inclined to add a third to this, the Rhetorical. The Epic and Dramatic in any complete sense

are unknown. There are however, Dramatic and Epic elements in some of the poetry. And although Moses has not left an Epic poem, he has supplied the materials out of which the "Paradise Lost" was created. In fact, it is said that most of the great poets, even in modern days, from Tasso down to Byron, all great musicians, and nearly all the great painters, have drawn their best and highest inspiration from the Bible.

The literature of the Hebrews abounds with illustrations of all forms of Lyrical poetry, in its most manifold and wide-embracing compass, from the short ejaculations of Lamech, to the longer chants of victory and thanksgiving like the songs of Deborah and David. The Lyric poem was joined inseparably with musical accompaniment. We do not know just how they were sung, but as above stated they embrace the whole round of human feeling or experience.

Didactic or wisdom poetry may be classed as a variety of the Lyric, but it has its distinguishing characteristics. Its great aim was instruction, and Dr. Briggs says, "The sententious element was very prominent." This kind of poetry was characteristic of the Hebrews. This poetry gave expression to thought, rather than feeling or action, was the poetry of the intellect. Its main divisions are Didactic poetry proper, the object of which was to embody or teach some truth or system of truth, moral or religious, and Descriptive poetry, which needs no further definition. The Rhetorical is also given as a variety of the Lyric, it is the fruit of great excitement, seeks high-sounding words, as the poets it seems sometimes spoke almost spontaneously. This grew often out of visions, or the probability of some approaching calamity. The poet and prophet were closely related among the Hebrews, men of great heart power, and the work of the prophet naturally stimulated poetic ex-

pression. While the prophets were divinely inspired, the poets were not necessarily so, Beecher says—

> The poets sang in the lower boughs

As to the technical and formal qualities, it must be remembered that in Hebrew poetry, the external form is entirely subordinated to the internal emotion, which moves on with the utmost freedom, and assumes a poetic form merely as a thin veil which does not so much clothe and adorn as shade and color the native beauties of the idea.

The rhyme is entirely wanting except in modern poetry Assonance and alliteration are only occasional features It probably had a rhyme peculiar to itself, but the kind found in Greek and Latin is entirely wanting. But as stated before, the characteristic of Hebrew poetry is parallelism. It consists of a repetition of the same thought in parallel expressions, or of opposite thought in contrasted expressions, and this affords a great variety and beauty of forms, and I repeat that poetry of this kind suffers but little from translation.

Kinds:

(1) Synonyms, which consist in this, that the two members express the same thought in different words, so that sometimes word answers word.

> What is man, that thou art mindful of him,
> And the son of man, that thou visitest him?

And the earliest specimen of poetry found in the Bible called "Sword Song of Lamech," Genesis 4:23-27:

1	"Adah and Zillah	2	hear my voice
1	Ye wives of Lamech	2	hearken unto my speech
3	For I have slain a man	4	for wounding me
3	A young man	4	for bruising me
5	If Cain shall be avenged	6	sevenfold
5	Truly Lamech	6	seventy and seven."

1 "As the hart panteth 2 after the water brooks,
1 So panteth my soul 2 after thee, O God"

Like the last, 1 Samuel 18.7, damsels sang over David's victory.

Saul smote his thousands,
David his myriads.

1 "The eye that mocketh at 2 his father
1 And refuses to obey 2 his mother
3 The ravens of the valley 4 shall pick it out
3 The young eagles 4 shall eat it"—Proverbs 30.17.

Triple:

1 "That walketh not 2 in the counsel 3 of the ungodly,
1 Nor standeth 2 in the way 3 of sinners,
1 Nor sitteth 2 in the seat 3 of the scornful"

Double and triple:

1 "Ye that fear the Lord 2 praise him
1 All ye, the seed of Jacob 2 glorify him
1 And stand in awe of him 2 all ye seed of Israel"
—Psalm 22:25.

The heavens declare the glory of God,
And the firmament showeth his handiwork

(2) Antithesis:

1 "A wise son 2 maketh a glad father;
1 A foolish son 2 is the heaviness of his mother;
3 Treasures of the wicked 4 profit nothing
3 But righteousness 4 delivereth from death"

1 "The Lord killeth 2 and maketh alive.
1 He bringeth down to the grave 2 and bringeth up:
1 The Lord maketh poor 2 and maketh rich.
1 He bringeth low, 2 he also lifteth up."

(3) Synthetic.

1	"Seek ye the Lord	2	while he may be found
1	Call ye upon him	2	while he is near
3	Let the wicked	4	forsake his way
3	And the unrighteous man	4	his thoughts,
5	And let him return unto the Lord	6	and he will have mercy
5	And to our God,	6	And he will abundantly pardon "

(4) The Seraptic, and (5) the measurements by words are very interesting, Numbers 21·27-30, but the time allotted for this paper will not allow me to deal at length with these, so I commit and commend this most interesting and valuable study to you as one worthy of most careful research.

I close with a quotation from Briggs: "The prophets of Israel play upon the great heart of the Hebrew people as upon a thousand stringed lyre, striking the tones with divinely-guided touch, so that from the dirge of rapidly succeeding disaster and ruin, they rise through penitence and petition to faith, assurance, exaltation and hallelujah."

Prayer

I will read at this time our Scripture lesson on prayer. Mrs. Scoville will then sing her solo

Ere you left your room this morning,
Did you think to pray?
In the name of Christ our Savior
Did you sue for loving favor
At the gate of day?

The sermon will follow this.

And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass from me, nevertheless, not as I will but as thou wilt (Matt 26 39)

And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly, and his sweat became as it were great drops of blood falling down upon the ground (Luke 22 43)

Peter therefore was kept in the prison, but prayer was made earnestly of the church unto God for him And behold an angel of the Lord stood by him, and a light shined in the cell; and he smote Peter on the side, and awoke him, saying, Arise up quickly. And his chains fell off from his hands (Acts 12-5-7)

These all with one accord continued steadfastly in prayer, with the women, and Mary, the mother of Jesus and with his brethren. (Acts 1:14.)

And when they had prayed, the place was shaken wherein they were gathered together, and they were all filled with the Holy Spirit, and they spake the word of God with boldness (Acts 4: 31)

But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the prison house were shaken, and immediately all the doors were opened, and every one's bonds were loosed. (Acts 16:26.)

Confess your sins one to another and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain, and it rained not on the earth for three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit. (Jas 5·16-18)

I am speaking tonight to this great throng upon the theme of prayer. I am using as a suggestive text only two Bible verses, Matthew 26:39, "And Jesus went a little further and fell on his face, and prayed." And Luke 22: 44, "And being in an agony, he prayed more fervently." The two quotations, as most of you know, refer to the prayer of our Savior in the garden of Gethsemane.

My friends, a powerful atmosphere is a prayer-pervaded atmosphere. Jesus always, always, lived in such an atmosphere. Every crisis in his life was prefaced with prayer. He prayed all night just before choosing his apostles. He prayed all night before he preached the incomparable sermon on the mount. Before all, after all and during all, he prayed. The servant is not above his Lord. If we are to take him as our guide, as our pattern, as our ideal and our Savior, then just as we think without ceasing, breathe without ceasing and love without ceasing, so we should pray without ceasing. A great minister has said, "A man cannot do more than pray, until after he has prayed, but a man can do more than pray after he has prayed." For many years in all our campaigns, I have been saying repeatedly we should pray as though all depended upon God and then work as though all depended upon ourselves.

Prayer centers are power centers. If you will look into the history of the great religious movements of this world, you will discover that they were all born in prayer. The Sunday School, from Robert Raikes, the ragged schools and prayer; the Christian Endeavor from Francis E. Clark,

the young people and prayer, the Student Volunteer Movement, from a hay-stack prayer meeting held during a shower, the Y. M. C. A from godly men with Dwight L Moody and prayer; the church of Christ itself was born in a ten days' prayer meeting at Pentecost.

You can refer to any of the genuine, God-controlled, Jesus-touched and Holy Spirit-inspired movements that have moved thousands of people and you will find that somewhere back of them there was a great steam power of prevailing prayer. The Bible is preeminently a book of prayer. The Bible is a card-index of prayer. Jesus said, "My father's house shall be called a house of prayer." Peter and John went up to the temple at the hour of prayer. The church has lost mightily by losing this old historic hour of prayer Every house of worship, every temple of God should have its doors open certain hours of every day for the hour of prayer. Isaiah said, "Before they call I will answer and while they are yet speaking I will hear." (Isaiah 65:24.) Our Savior said, "The fields are white, pray ye therefore the Lord of the harvest to send laborers into his harvest." "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalm 2:8.) They tell me our holy Bible contains thirty-two thousand promises. God has canopied the heavens and paved the earth with his holy promises. Prayer is the key to this divine inexhaustible storehouse.

Jesus on earth was continually interceding The Bible says that through the ages "he ever liveth to make intercession for us" If Jesus, in the stupendous work that he undertook as Ambassador Extraordinary, Minister Plenipotentiary of the Kingdom of Heaven; if he, the Son of God and Savior of the world, in the most stupendous task, greater than any ever given to men or angels; if he, who

came to make known the mind and will of God to men and then went back to present the needs of man to God; if he who was the God-man,—as truly God as though never man and as truly man as though never God; if he felt it always essential to be in touch with Omnipotence, Omnipresence and Omniscience, then why should not we also see the absolute necessity of keeping in touch with the divine storehouse, the source of all spiritual supplies You can change the energies of the flesh for the power of God. There is a great untouched reservoir of spiritual power for you, my brethren It is possible for you and for me to reach that divine spiritual altitude which alone experiences the mountain-moving power of prayer.

You have seen and I have seen uneducated and illiterate men and women, whose grammar was ridiculous and whose sentences were often a senseless jumble Apparently ignorant people, a bunch of veritable grammatical jugglers, yet they knew God The power is not in the earthen vessel "God hath chosen the weak things to confound the mighty" You will remember the sacred record of Peter and John in Acts 4.13. "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus"

Dear old Andrew Bonar was one day asked if he could read writing. "No," he replied, "I can't even read reading." But that dear old Cornish miner saint and evangelist knew God. He said, "There will never be a soul in heaven without a thumb mark" We must know how to prevail with God for men before we can expect to prevail with men for God. The time isn't lost when an engine stops to coal; the time isn't lost in lifting a pile driver and the time isn't lost when a Christian stops to pray. Uncle John Vassar, the great soul-winner of Poughkeepsie, New

York, was a veritable spiritual living epistle known and read of men. You and I are, or should be, living epistles known and read of men. There are too many living epistles on the way to the dead-letter office today.

How vastly different from this dead-letter office church member is the influence of the genuine Christian who is living a life that is so transcendently glorious that it shames sin and reproaches the sinner, and shows how utterly hopeless and fruitless is the life that lives below the level of God's way and plan and purpose and desire for men. I shall not be able to say it in better language than he said it through Isaiah,—"As high as the heavens are high above the earth are my ways for you higher than your ways, that you have chosen for yourself." As high as the heavens are higher than the earth are my thoughts or desires for your life higher than your thoughts or desires for yourself. He has a heaven-born plan or purpose for you and for every one. He has a heaven-born supply of power and heaven-born joy for you. When we reach this spiritual, this sacred holy altitude, we will bask in that heavenly atmosphere that is brought about only by the spiritual dynamic of prayer. Something happened in the conversion of these real men and women of God who were once of the earth earthy and of the flesh fleshly, that can never be explained except by the spiritual change that is brought about by contact with Almighty God and the dynamic of the Holy Spirit. There is something in being born of water and the spirit. (John 3:5.) James Henry Potts says, "It is marvelous what a transformation godliness makes in a human being. It is mysterious how that which is spiritual can so impress and renovate that which is material, for it is certain that godliness does reach, modify and improve every faculty and power of the physical organism. The

affectations recoil from every debasing attraction; shake off the slime of worldly alliance; and turn to more worthy objects."

One of the most illuminating of modern writers has said, "The most urgent demand is not for service, but for spirituality. A soul fed from on high will certainly bow down and lift the lowly, but a generation that has lost faith in God and ceased to love Jesus will not serve humanity." We are going to learn this some day. You might just as well try to bloom roses at the North Pole as expect a great spiritual revival when a large proportion of the congregation is living in a frigid, ice-bound atmosphere which has saturated the church with sin, paralyzed it with indifference and honey-combed it with worldliness

"Jesus went *a little further.*" Jesus "prayed *more fervently.*" This campaign is no reflection on this church. We are appreciative of and thankful for all your achievements and victories of the past. You have gotten to the place now where you are going to go on *"a little further."* We must use everything that has been accomplished as a foundation upon which to build this more spiritual structure. We are commanded to "grow in grace." Only a short time ago, Mr. Roger Babson said that "America is failing, because, when industry started in this country, we built a foundation for a two-story building. We have been adding additional stories to this building until we have an eight or ten-story building with the same spiritual foundation. The great task before industry today is to quit adding more stories to the structure and to strengthen the spiritual foundation underlying that structure, without which there can be no structure at all. This is not mere theory; it is very evident in all lines of work. Take any industry, for instance, what is the most important asset—the physical property or the management? Any banker

will tell you that it is the management What is the most important asset to a corporation from a business point of view—a great mass of buildings, or a God-fearing board of directors? The answer is obvious." He also said in the same article that "the government has been run too long by the will of Congress rather than by the will of Jesus Christ." My people, this world is not going to be saved by the manipulations of politicians but by the regeneration taught by the Lord Jesus Christ. President Wilson said, "Our civilization cannot survive materially unless it is redeemed spiritually." Mr. R. N Haven said, "Civilized society today needs spiritual help more than material increase"

We are going to learn some day that the spirit of Jesus Christ in individuals is the moral backbone of any business, community or nation. A check is just as valuable as the name that is signed to it. Jesus said, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." Was Jesus mocking when he said that? There never was but one person in this universe that dared to take a blank check and sign his name to it and say, "Fill it in." What, a blank check signed? No banker would send a blank check out across this country by mail and give the person who received it the privilege of filling it in as he wished He might fill it out for a hundred dollars or a thousand or five hundred thousand or several million. It might wreck that bank's resources to meet that check. No man will sign a check that isn't filled out for a stated amount. But Jesus did that very thing. There is no limit to the asking, no limit to his ability to fulfill, in the giving "Giving does not impoverish him and withholding does not enrich him" You can draw out and draw out and you can't even sound the depths of that storehouse, let alone diminish its contents. His cruse of oil cannot

be exhausted, his meal-barrel is connected with the granaries of heaven. It has hardly been touched by the generations that have passed There is ample supply for the whole race of this age, for all the generations of the future.

How often do people take their prayers like Daniel to the Jerusalem side of the house? You remember the story of Daniel in Babylon, how the great king sent out a decree that if any man ask a petition of any god for thirty days save of the king, himself, he should be cast into the den of lions? I can see Daniel, Secretary of State, close his desk and lock it and make fast the door and then walk out through the marble halls and down the granite steps of that great state house of that greatest country of that day Then in defiance of that authority that made of him a slave and his people serfs, he throws open his window in defiance of spies and secret service men and prays openly and fervently three times a day. Daniel, that day, recognized that he was more than Secretary of State. He was the child of a King, eternal, immortal, invisible His great decision was like that of his ancestor who went back to Bethel and restored the altar of his earlier days So Daniel opened his window on the side toward the eternal realities, on the side toward Jerusalem, and poured out his difficulties and his problems and his petition unto his God who hears and answers prayer

Have we taken our prayers and petitions, our difficulties and our problems, to the Jerusalem side of the house? Have we taken our worries, our doubts and our troubles, and the opposition that we have come up against; have we taken our social, political or industrial and educational problems; have we taken them on the side of the house that is toward the eternal verities, on the side of the house that is toward the eternal values?

Daniel didn't hide in a closet nor in a corner. He did

not know defeat nor discouragement. He went to his window and up went the window, and that great man of courage and audacity and faith and zeal prayed to his prayer-hearing and prayer-answering God, and the world knows the result

> Unanswered yet? Faith cannot unanswered be,
> Her feet are firmly planted on the rock;
> Amidst the wildest storm she stands undaunted
> Nor quails before the loudest thunder shock;
> She knows Omnipotence has heard her prayer
> And cries, "It shall be done sometime, somewhere."

I tell you people I love a challenge. There is not anything in the universe that speaks to young people like the hazard and dare of a challenge. A challenge was flung to this young man and he walked over to his window and flung the challenge back unto Jehovah of the covenants who was still on the job and who could defeat the scheme of his adversaries and stop the mouths of lions.

Stephen prayed, and God put a telescope to his inner orb and he saw Jesus at the right hand of God waiting to welcome one "faithful unto death." His very last gasp, as they stoned him, was a prayer, "Lord, lay not this sin to their charge." Paul said, "That God, whose I am, and whom I serve, his angel stood by me this night." My brethren, "the angel of the Lord encampeth round about them that fear him to deliver them." Jesus said, "Lo, I am with you always, even unto the end of the earth."

The Pilgrims proved this. They went to the ends of the then-known world and Jesus was with them. The Mayflower was a church afloat. They began the day and closed the day with prayer. They landed at Plymouth Rock upon their knees. George Washington's prayer back of Valley Forge is but a sample of multiplied thousands of prayers offered throughout the Colonies continually. They set the

example of opening Congress with prayer. By their precedent the president's inaugural and oath of office are ushered in with prayer and a solemn vow, taken with the executive's hand upon the holy book The Colonists put the open Bible and prayer in the public schools and this holy book and its prayer-breathed teaching must go back into our public schools if our country is to be saved.

Religiously speaking, the public schools have not made good. Ungodly and unchristian teaching and influences have crept into many of the schools until our nation leads the nations of the world in crime. We have mail-robberies, bank robberies, payroll robberies, on a scale never dreamed of before. Theft and grand larceny are as frequent and as common as the clock ticking. There are twelve million children in the United States under the age of twelve who are receiving no religious instruction. There are twenty-six million under the age of twenty-one who are receiving no religious training whatever What shall the harvest be? It is not a question of what we will do with them but what will they do with us. They will all vote some day Isn't it about time that somebody "being in agony" should pray "more fervently?" Isn't it about time that we were going a "little further" in effectual, fervent prayer?

We have organized our forces along every line of religious work but have we spiritualized them? The organization can never take the place of spiritualization, brought about by soul-bent, heaven-sent pentecostal prayer. How many Christians live on the pentecostal level today? We cannot do an eighty horse-power job with a forty horse-power engine. The steam must be turned into the cylinders and not into the whistle The man of power is a man of prayer.

Here is a verse that I like to lean on and love to read, "Now unto him who is able to do exceeding abundantly

above all that we ask or think, according to *the power that worketh in us,* unto him be the glory in the church and in Christ Jesus unto all generations forever and ever, Amen" (Eph. 3·20, 21) Churches adding souls, saving souls, redeeming cities, leavening nations and saving the world through "*the power that worketh in us*" Nobody knows how the ideas and ideals of Jesus Christ have leavened heathen lands. What is the thing that has been changing China, Japan, and the Philippines? It is the gospel leaven of ministers, missionaries and Christian school teachers. In South America, in Cuba, and in all lands it is the yeasting force of righteousness that is saving the world. His workers are the salt of the earth. "At the foot of the cross," says Sir Oliver Lodge, "there has been a perennial experience of relief and renovation. Cure is not a creed, it is a passion. Men in every age have died for it. In every land where its tale is told and with every new sun that dawns, drunkards may be found whom it has made sober, thieves whom it has taught to be honest, harlots whom it has lifted up to chastity, selfish men who, touched by its preaching, live by a great law of self-sacrifice. It is the root whence blossoms great heroisms and charities. All human sorrows hide in His wounds. All human self-denials lean on his cross."

You can see why I am speaking tonight on this text, "Jesus, being in an agony, *prayed more fervently.*"

Jeremiah Taylor said, "Our prayers upbraid our spirits when we beg tamely for those things for which we ought to die, which are more precious than imperial scepters, richer than the spoils of the sea or the treasures of Indian hills." Christian people, how many people say their prayers instead of praying their prayers? Sunday School superintendents and ministers ask people to stand up to say the Lord's Prayer. They may in all reverence say it,

but for His sake, don't ask them to *say it*, ask them to pray it. Paul said, "Strive together in your prayers for me."

Byron W. King, a great voice builder and public speaker under whom I studied in Pittsburgh, said to me once, "Brother Scoville, if you, or I, or any living man could pray the Lord's Prayer as Jesus prayed it, every man within the sound of that prayer would instantly become a Christian There is no building in existence that is large enough to accommodate the crowd that would come to hear and share in that kind of praying." Let us all pray it. "Our Father, who art in heaven" We can't pray that prayer right until we are willing to say, "Our brothers and our sisters" of all the children of God on earth Can you do that? Do you do that? You know, as well as I know, that the world is not praying that way, and this city is not praying that prayer right yet Illinois and America are not praying that prayer right. Turkey, and Greece, France and Germany are not praying that tonight at all. Too many of us are speaking unkindly of hyphenated Americans and talking unchristianly about foreigners I tell you, brethren, it is time somebody learned the meaningfulness that should possess our souls as we say, "Our Father." Life eternal is dependent upon life fraternal. No "Our Father" without "Our brother." If Jesus had never given us but two words, and those two words were "Our Father," I still would be compelled to believe in Him as the Christ Unless you can begin your prayer in the fullness of all those two words "Our Father" means, then do not pray. Do not make a mockery of what should be a divine communion.

I found a quotation from Coleridge which I want to pass on to you tonight. It is this, "Do not talk to me about the evidences of Christianity. The test of religion and Christianity is that no one who has ever tried it on

its own terms, has ever charged it as a failure" The same can be said of prayer. The right way to begin the right way is to begin right away. The right way to pray the right way is to pray without ceasing. Live in an atmosphere that begets reverence, devotion and Christian contentment. Don't mouth your prayers, don't drop down on your knees and spasmodically and hysterically, or indifferently and carelessly or hastily run through your prayers. He who prays on the run will soon run out. Do not jump into bed without thinking reverently of the one to whom you are addressing your petition But reverently, and with dignity, kneel down beside your bed and pray to Almighty God who created, owns and controls this universe.

You should put yourself in sympathetic touch with and in relation to that person for whom you are praying. That orphan, that rich man, that worldly man can be reached. That old sinner, and that young worldling can be reached. Put yourself in sympathetic touch with every soul for whom you are praying until you can pray them from places of sin to places of safety, from places of wrongness to places of righteousness, peace and joy in the Holy Spirit.

Too many churches today are holding services instead of solving problems. Holding dead, formal services instead of solving living problems What's the reason some of the Sunday schools are waning? Because they are not seriously and intelligently taking up the problems of the people. When you Sunday school superintendents and ministers and you godly men and women of the church begin upon your knees to grapple with the local situation as you find conditions in your own community, as Daniel faced them in Babylon, gentlemen, you will take the community for Jesus Christ. People will not be off fishing, playing golf, and raising the devil on Sunday, they will

come down with you in a great man-making, character-building, soul-winning, community-uplifting campaign. Papini says, "It has often happened to Christ that He has been more tenaciously loved by the very men who hated Him at first. Hate is sometimes only imperfect and unconscious love; and in any case it is a better foundation for love than indifference. * * * * Not only have His enemies left Him and despoiled Him, the very ones who were His disciples when He was alive only half understood Him and deserted Him at the end; and many of those who were born in His church disobey His commands, care more for His painted picture than for His living example, and when they have worn out their lips and knees in materialistic piety, think they are quits with Him, and that they have done what He asked of man—what He is still asking, what He has been asking desperately and always in vain for nineteen hundred years."

Men are men and if you challenge men and women, they will respond to the challenge Many a woman wastes her time and wastes her substances in riotous living. But if something happened in the community that would challenge that woman's ability, money, all her talent and all her faculties, it would be the very making of her, as well as a benediction to the community. Christian people, my one prayer above all others tonight is, "Great God, help us, in the name of our Savior to get back of Jesus to win the world, just as we got back of our President to win a war. If we were to do that, again there would be wheatless, meatless, gasoline-less days. If we had His view of this lost world, people would be willing to not only give blocks of their time but to eat less sugar, less butter, and if necessary do without automobiles or silk shirts, if only that humanity might be saved and God glorified. Pray until

you feel about the lost as God feels about them and a great revival will be on.

The words bleed and bless come from the same root word. The gospel of a broken heart needs the ministry of bleeding hands. You will never be able to bless until you are willing to bleed. You never will live a life that is a blessing to others until you live a life that is bleeding for others I am not trying to stab the church. I am not trying to harm you I am not thinking of saying anything unkind, but what's the matter with the church? Too many Christians are strangers to the deepest religious experiences, never have prayed God to help them destroy in their own hearts the condemnation of unrighteousness. Too many parents and people are devil-possessed, devil-driven and sin-controlled. By their unchristian characters and influence they are driving their boys and girls to contemptible, despicable, low-down haunts of the devil, instead of leading them to places of prayer or in the paths of righteousness Whether we like it or whether we lump it, we must face the facts and confess our sins. America is not being saved We all believe and know that the gospel leaven is the only yeasting force that can save this age The goal of history is the salvation of humanity. The great commission is the great objective. Yet many churches are making no serious effort to reach and save even their own community. Call the names of the martyrs and you will call the names of prayer saints. Savonarola burned to death at Florence; Polycarp converted at the age of nine, burned at the stake when he was 96. Call the death roll at Smyrna and they will tell you that from their knees they went to the stake. See Martin Luther nailing his thesis to the door at Wittenburg. It was while on his knees at Rome that there flashed into his mind, "The just shall live by faith." The reformation was born

in prayer. Look at the Wesleys, John and Charles alike praying until they set England afire in a pentecostal convocation of righteousness. Evan Roberts and the people praying until that mighty Welsh Revival began that never closed day and night. The miner coming up out of the collieries would go in his working clothes to prayer and to the soul-winning work. He would then go home to wash and eat and back again to the revival

When John R. Mott made his first trip around the globe in the interest of the world-wide missionary work, he wrote a book stressing the great need of "sending more missionaries" He made another globe trip and came back and said, "Not more missionaries but more native-trained workers" He made a third world tour and came back and said, "Not more missionaries and not more native-trained workers, but more men and women through whom God can release his Holy Spirit." Brethren, tonight God is searching up and down the earth to find devout men and women, consecrated, able and willing, through whom he can release his power. The greatest need of this age is genuine Christian men and women through whom God can prove what God can do Everything else has failed. Why not seriously, faithfully and uncompromisingly try Christ's way? Prayer is the key which unlocks the way to the throne We have too many professors and not enough possessors. There are too many professional pastors, professional evangelists, professional teachers and professional church members. We need possessors,—God-endowed, Jesus-touched, spirit-filled saints. We need souls as thoroughly saturated with divine impulse and power as the trolley-wire is with electricity. Nothing less than that will do the job

Dr. J. Wilbur Chapman said that after he had been attempting to preach for years and felt he was failing

and had about decided to give up the ministry, he heard F. B. Meyer of London say, "It is not what you can do for God, but what God can do through you for others." That thought, in many ways, is the best thought that any one preacher has ever given me. God bless Dr Meyer for it Dr. Chapman said, "That great thought set me afire and I went back to my ministry a new man and a new minister" Ministers, bankers, merchants, business men, garage men, shopmen, farmers, railroad men, miners and contractors, hear me! Gentlemen, I say this as deliberately, as guardedly, as I know how, if we would only live our lives absolutely in unison with God's plan and purpose, God would use this county to work this age toward the millenium

This world weighs six sextillions tons You can weigh this world, but you cannot weigh its sorrows We can weigh you, but we cannot weigh your sorrows, you can weigh me but you cannot weigh my sorrows, my problems or my heartaches. We can only be properly weighed and not found wanting when we step in the divine balances of holy communion with our Father in sacred prayer. When I see a man or a woman who thinks that they can become upright, downright, outright Christians and set the city on fire with human organizations, human methods and human enthusiasms, I pity them. "Not by might nor by power, but by my spirit, saith the Lord" We had a great meeting at Anderson, Indiana, in 1906. Dr. T. W. Grafton was the pastor. We had 1,269 people converted and added unto the church in that campaign. It was the largest meeting ever held in a church building in North America. We had a larger meeting than that in Oklahoma City. It was held in our big tabernacle which was 140 feet long and 120 feet wide We had 1,512 conversions and all by one church, too. This was America's greatest

single church meeting. These meetings were begun, carried on and finally closed, in prayer.

A great many people seemingly depend entirely upon organization. I have heard men say in our conventions, "Oh yes, Brother Scoville is a great organizer. Everywhere he goes he depends upon his organization" Does he? How do you know? Let's see if there is any truth in that I am here to tell you the truth. This world does not need organization so much as it needs spiritualization,—individual, God-controlled, spirit-filled workers. The bulb says, "I live and yet not I, but electricity liveth in me." Paul says, "I live and yet not I, but Christ liveth in me." (Gal 2 20.) Take an engine. There is a difference in that engine before and after the steam is up There is a difference in the magnet before and after it has received its magnetizing, drawing power Listen, the time is not lost when an engine stops to coal and time is not lost when a Christian stops to pray. Dear old Martin Luther said, "I have had so much to do today that I could not get along without three hours prayer" General Havelock, in far away India, would place his handkerchief on the ground outside his tent and pray three hours before starting his great army on the march. During those three hours of prayer nobody dared to disturb him. If an orderly came with important news, the sentinel would say, "The General is engaged in prayer." They dared not go in and interrupt him. A great many people do not know that General Foch has been an outstanding praying man for years. One of our San Bernardino, California, boys says, "When I was in France I went to a cathedral in Paris and saw a man walking down the aisle of the cathedral. I knew he was a great man. I could tell it by his shoulder straps and decorations and by the way the people stood in the aisles as he passed down. He came away down

in front and knelt in prayer and for ten minutes and twenty minutes, and thirty minutes, forty minutes, forty-five minutes, that man prayed It was fifty-five minutes before he got up and left the church. The people stood as he passed them on the street and applauded him." It was Generalissimo Foch, Commander-in-Chief of our allied forces, praying while the soldiers of the allied armies were locked in mortal combat with the German armies While England fought on seven fronts and France and Belgium and Italy fought until they were nearly exhausted, while air craft and submarine,—every unit, every force were doing their utmost, all under the leadership of one man, that man was taking the time every day to pray nearly a whole hour When the Germans were turned back the first time at the Marne, that great man of God, Earl Kitchener said, "No one but God Almighty could have stopped those hordes. Somebody has been praying." George Washington praying back of Valley Forge, Abraham Lincoln praying for Gettysburg A certain man said, "Mr Lincoln, I have prayed that God might be on our side today," and Lincoln said, "I pray we may be on God's side today." Brethren, that is the right position in every issue, that we may be on God's side. Tarry on, then carry on "Well begun is half done"

If you go down into a cave and stay there and then pray for the sun to shine on you, you make it impossible for God to grant your petition. Get out where God can answer your prayer. God is not mocked. God is not going to be deceived You can't live crooked and pray straight, you cannot live straight and pray crooked Some of you have tried it and you know True prayer is born of a soul that is true If I want to know a man, let me hear his prayers. If there is any place in the universe where you get to know a man as he really is, it will be at the place

of prayer. If he doesn't come clean and prove his genuineness while he is praying to the God of all creation, then he will never prove himself You cannot pray until you have confessed your sins. The publican that beat upon his breast would not so much as lift up his eyes unto heaven but standing afar off cried, "God be merciful to me a—" what?—"publican?" No! Come on, help me—What? (Audience) "A sinner." That is the prayer for all of us. When you come in prayer, empty out your heart to Jesus through and through. If you have sinned, confess it. No matter what the bleeding, you will find a blessing. "He who would preach a crucified Christ must himself be a crucified man," said Dr. Goodell, and he never said a better thing than that. When John Willis Bair was Secretary of the International Christian Endeavor Society he was riding through California with a genuine minister of righteousness telling the minister of the great plans of the C E This man of God said, "Mr Bair, you do not pray enough." Dr. Bair told this everywhere and said it was the truth. But that can be said of you and can be said of me and of all Christians We do not pray enough. If you haven't enough time in the morning for continued prayer, take time in the evening. Start the day right Read the Bible at the breakfast table. Then bow your head and close your eyes before your family and thank God for the air you breathe, the water you drink and the food you eat. Thank Him for the rest of the night and ask Him for His guidance through the day. My brethren, we do not pray enough.

Charles M. Alexander was in many ways the most talented and by far the most successful singing evangelist our country has produced He once stated that after he had been trying to lead music for a number of years and did not seem to be getting anywhere in creating a spiritual

atmosphere, that he called upon Mr W. T. Stead. He said, "Mr. Stead, I have been told that your ability to interview men exceeds that of nearly every living man I wish you would interview me just as though you never knew me or the work I represent." He said, "Quick as a flash, Mr Stead whirled and faced me squarely. With his hands on his knees and looking me directly in the eye he said, 'Mr Alexander, what are you in London for?'" The singing evangelist said that definite, pointed question thrilled him and changed the quality of his work. He never forgot the purpose for which he was at any place in the Master's work What a meaningfulness this would add to prayer! What a zest it would put into personality. What an earnestness into petition. Languid, indifferent praying would be a thing of the past. The saints would grip the horns of the altar and lean on the arm that controls the universe

While out calling and doing personal work one morning, I went into a Ford garage and said to a man who was on his back down under the car, working away and all covered with grease and oil, "Well, Bill, how are you making it this morning?" Without looking up he answered me, "I'm working to beat the devil." "So am I," I instantly replied. "What's that?" he said as he stuck his head out from under the car and then surprisedly said, "Hello, Dr. Scoville, if I had known that was you, I would not have said that" I said, "Well, you say you are working to beat the devil. That's my job, too. You come down tonight and watch me give the devil a black eye. Bring all the rest of the fellows with you. Will you do that?" He said, "Sure I will" I said, "Shake." He started to put out his hand, then drew it back saying, "I am all greasy and dirty" I said, "Shake!" And we shook hands. I got a little grease on my hands, but what

of that? I reached a man for Christ Jesus. If I had gone in there with a white bow tie, a Prince Albert coat, and acted like a lily-livered lobster who had just stepped out of a sandbox, with a "dearly beloved" manner and with an "as it were, so to speak" expression, and half apologetic attitude, half sissy and half soft, I would never have gotten anywhere with that fellow But when he told me that he was working to beat the devil and I showed him that I was beating him at his own game, he was willing to come down and hear me. That fellow is now one of the best Christian friends I have in Nebraska Jesus Christ met most people where they worked. He found them at, or followed them to their homes and workshops. He awakened Sychar by preaching to a woman at the well. Where did he find Zacchaeus? Where did He reach Matthew? Where did He find the fishermen? Put your prayers to practice? Get your religion started on two feet. Christianity will win in the open where a cloistered religion has failed.

If we would wear out more half soles, we would save more whole souls. Dr. Chapman said, "The unsaved will be just as much interested in themselves as the saved are interested in them." I have said tonight that you are never going to have great influence with anyone until you put yourself in sympathetic touch with the person for whom you are praying We must learn that from one who has "borne our griefs and carried our sorrows."

Dear old George Mueller gave me this suggestion, "If you can't pray, read a chapter in the Bible first, think it over carefully, then pray, and you will find that you can easily and earnestly pray." He was the man of God who fed 2,000 orphans and never advertised and never solicited or took up an offering. One morning at the orphanage George Mueller got up and found that there were two

thousand children to be fed within an hour. And yet there was not a bit of bread, meat or anything to eat The cooks had not even started the fire. The chief cook was just standing there with her hands rolled up in her apron when Mr. Mueller went down stairs, and he said, "Why don't you put the kettles on and start the fire?" They didn't like to hurt him Thank God, he was such a dear old saint But they finally said, "Mr. Mueller, there is not a bit of flour, we used it all up yesterday We even dusted out the flour barrels, and there is no meat, not even a thing to eat." George Mueller looked at them in a manner that they never forgot. He looked as though he was disappointed in them, but not in an empty larder. Then his old face brightened up and through his tears he looked at these despondent cooks and said, "Once I was young and now I am old, but I have never seen the righteous forsaken, nor his seed begging bread." George Mueller said, "You start the fire and put on the kettles just the same as though there was an abundance, and," he continued, "there must be and there will be." He went up to his room and locked the door and dropped down on his knees and said, "Dear God, manifest Thyself, make bare Thine arm and declare Thyself, Thou art able and willing." Brethren, I cannot explain it All I know is that two express wagons came from two different companies with two loads of provisions, and there was enough to feed the two thousand orphans. That is history, that happened.

"Once I was young and now I am old but never have I seen the righteous forsaken nor his seed begging for bread." There is on record at Moody Institute, Chicago, a statement made by a man who worked in the breadline in London, England, twelve years. He stated that he had never yet found a Christian nor the child of a Christian in that breadline What do you think of that? My

friends, to me that is a marvelous statement "I have never seen the righteous forsaken, nor his seed begging for bread" Friends, there is something in the Christian religion, if you don't believe it, try it.

George Mueller was one day talking with some men and one of them said, "Brother Mueller I understand you claim that you never failed to get an answer to prayer and that you never advertise" Mr. Mueller said, "That is the truth." The gentleman said, "Don't you make an annual report through the papers which gives how much you have expended and what for, the results you have obtained and tells who makes the donations?" "Yes, sir. But," said George Mueller, "since you put it that way, from this day on that report will be given to the directors only and will never go to any others again." From that day on the public never got another report. Yet God never forgot his own.

He who clothes the lilies
And marks the sparrow's fall,
Will protect and guide you safely
And save you safe through all

I find no fault with the Salvation Army ringing the bells at Christmas to get us to remember the poor who would otherwise have no Christmas. They pray for the poor, but they put their prayers to practice, their feet as well as our knees are for service. The last Christmas that George Springer, one of our Anderson, Indiana, converts was on earth, he and I were walking down the street a day or two before Christmas and there stood a little Salvation Army girl ringing a bell. I said, "Let's you and I buy her a turkey" And George Springer said, "Let's each buy one," and we did. That was the last Christmas Brother Springer had on this earth. God has been banqueting him each

Christmas since at the feast of the King. Again, I say, put your prayers to practice.

The God of wireless telegraphy is also the God of prayer. In 1912, we made a world tour in evangelism. We had six workers in our evangelistic company. When we were beyond the center of the Pacific Ocean we received, by wireless, one night, the sad news that the Titanic had gone down with fifteen hundred on board. The next day we received a wireless which said, "Welcome to Australia. Are you bringing hymn books? You begin in Sidney." Out of the skies came that message to us and out of the skies from the God of wireless telegraphy comes also an answer to prayer A captain of a freighter was taken one night with ptomaine poisoning. They sent out the SOS call and a passenger boat answered asking what was wrong. They replied that their captain was taken with ptomaine poisoning, that they had a chest of medicine but did not know what to give or how to give it. A surgeon on the passenger boat, which was nearly one hundred miles away on that stormy night, sent them a wireless telling them what medicine to give him and how to give it. Our Great Physician is able and willing to save. He has a "balm in Gilead," His prescriptions never fail. Our Great Physician heareth the SOS cry of the righteous and His ear is open unto their prayer.

I have in our home in Chicago a pair of shoes which are worn through on the toes As children we all used to wear our shoes through on the toes while playing. As adults and as saints how many of us have worn our shoes through on the toes while praying? I hesitate to tell this but for the sake of this holy cause I am willing to do so. We were in a great, soul-winning campaign at Johnstown, Pennsylvania. When the meeting was at its height, one morning Mrs Scoville was suddenly taken ill I took her to Pitts-

burgh to a doctor reputed to be the greatest physician and surgeon in the city He discovered a large growth on the inside of her spine. He said if her life was to be saved, it must be removed at once. We closed the meeting and went to Mayo Brothers, Rochester, Minnesota. Their diagnosis was the same Paul said, "Strive together with me in your prayers" I wired nearly a score of our best preachers and greatest churches, most earnestly requesting their prayers in her behalf The day of the operation she came so nearly slipping away from us that the doctors could not even detect her breath or her pulse. By the prayers of the saints, the infusion of blood from another strong arm, and the skill of Dr Will Mayo, Mrs Scoville is living today. She was compelled to remain in this hospital seven months and seven days and during the time had seven operations. When your dear ones are behind the closed doors of the operating room and no one knows what an hour may bring forth, then you will learn to pray Upon my knees at her bedside trying to encourage her when she had lost all courage, upon my knees alone with God during those seven months, my shoes were worn through on the toes My brethren, my heart bleeds down inside when I remember that I have not worn my shoes through on the toe praying for a lost world and for souls sick in sin. "Jesus, being in an agony, prayed more fervently." The whole calloused, unconcerned, indifferent Church of Christ and this wicked age demands a great tidal wave of heart-searching, soul-agonizing prayer. There is no other way.